

THE
LOSS AND RECOVERY
OF
ELECT SINNERS:
WITH THE
DIFFICULTY
OF THEIR
COMING BACK AGAIN TO GLORY.

METHODICALLY HELD FORTH

Under the Similitude of Captives ransomed and
returning from Slavery.

By Mr. JOHN ADAMSON,

LATE PREACHER OF THE GOSPEL.

*I will open my mouth in a parable: I will utter dark sayings
of old: Which we have heard and known, and our fathers
have told us. We will not hide them from their children,
shewing to the generation to come, the praises of the Lord,
and his strength, and his wonderful works that he hath
done.*—PSAL. lxxviii. 2, 3, 4.

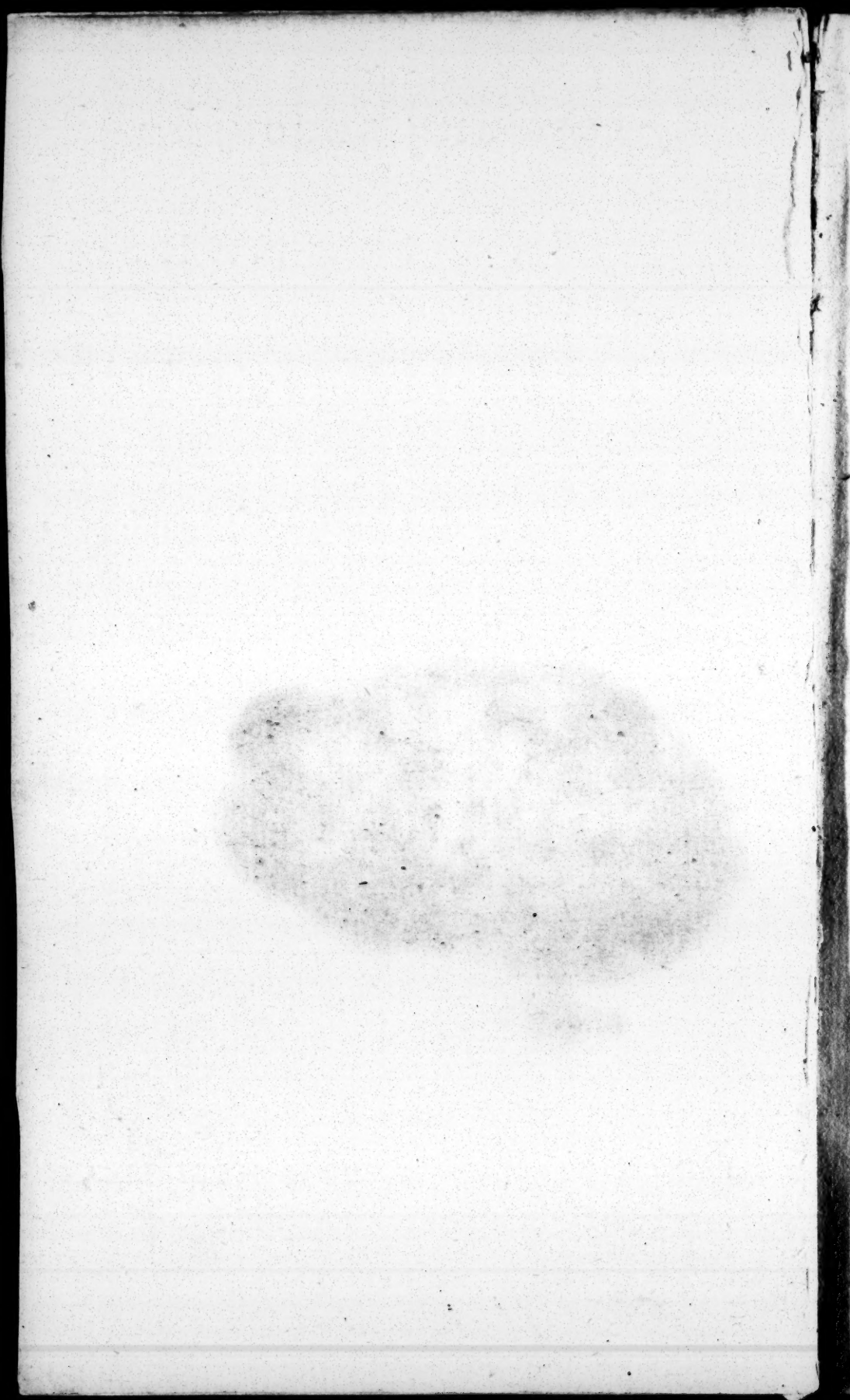
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EPISTLE TO THE READER.

READER,

IF thou be one sensible of thy lost condition in the first Adam, by the breach of the covenant of works; of thy daily failings and shortcomings in duties; that thou art guilty, both by want of conformity to God's holy law, and by many transgressions thereof; being convinced of thy self-insufficiency, utter inability, and natural aversion to give that obedience his law requires; and wouldst be freed from the power of sin, and brought from under the severe sentence of the law, denounced against thee as a transgressor, into a glorious liberty of the children of God: then labour with all earnestness for renewing, strengthening, and comforting grace, and to get thy evidences clear. The following Treatise will inform thee where thou shalt find them, *viz.* If upon searching thine own heart, thou findest faith in Christ, repentance and holiness, which are the fruits of election, thou wilt obtain thy desire.

2. If thou be a wrath-presaging soul, distracted, as Heman was, Psal. lxxxviii. 4, 5, 15. who seest nothing but a cloud of wrath, hanging over thy head, an awakened accusing conscience on the one hand, and the terrors of the Divine law on the other, and the sword of avenging justice behind, and the vast ocean of unmeasurable eternity before thee; and seest no way of escape, like Israel at the Red-sea, Exod. xiv. 2. Yet do not despair of mercy, on the one hand, as if

thou wert past hope : for though thou be in an helpless condition, considered thyself, as to any thing that thou canst do, in order to procure peace with God, or pardon of sin, having no ability of thine own to do what is commanded thee ; sit not still in that case, up and be doing ; intreat the merciful Lord to give thee strength to do what he requires, and beg of him that the great lover of lost man may become surety for thee for good. But, on the other hand, if thou gettest any word of promise to rely on for thy comfort, ascribe all the praise to sovereign grace, and nothing to self : hold on in the way of duty, and diligent use of appointed means ; for who knows, but in that way, it may please the Lord to let thee *see the King in his beauty, and behold the land that is very far of* ? Read and ponder the following piece, it will inform thee that thy case has been the case of others ; who though they were under great doubts and fears, as thou art, yet came forward, and found both acceptance and deliverance. *And though thy heart be not yet prepared according to the preparation of the sanctuary*, if thou come in humility, with a sense of thy low and lost condition by nature and practice, thou appearest to be one of these sensibly lost sinners, whom Christ came to seek and save. Hold on thy way, look not back with an eye to the perishing pleasures and profits of the world, lest by catching at the shadow, thou lose the substance. Be not of *them that draw back unto perdition ; for he hath no pleasure in such*, Heb. x. 38, 39.

3. If thou be a reader, that never had a right sight, nor sensible uptaking of thy lost condition by nature, nor of the necessity of a Mediator to reconcile offended justice and offending sinners; but are heedless, and carelessly loitering away precious time, and slighting appointed means, and art come that fearful length in cursed neutrality and indifferency, as not to care what come of the glory of God, and the salvation of thy soul, and its eternal state, I would put thee in mind of that fearful and soul-amazing word, Prov. i. 24. &c. *Because God has called, and thou hast refused; he hath stretched out his hand, and thou dost not regard; but settest at nought all his counsel, and wilt none of his reproof: He also will laugh at thy calamity, and mock when thy fear cometh.* Read seriously this treatise, and consider what came of these who remained in prison when Boanerges blew the trumpet: turn speedily by faith and repentance, and flee to Christ Jesus, the remedy provided of God for lost sinners, in time, before the shadows of the everlasting evening be stretched out: for if mercy kill, what can cure?

4. If thou be one, Reader, who by this practice declarest thyself, not only to be a stranger to the saving operations of the Spirit of God upon thy soul, but also an enemy to the power of godliness, and the life of religion in others, mocking at godliness, giving up thyself to all manner of looseness in heart, life, and practice; my advice to such is, stop a little in thy course, sit down and consider seriously thy sad and lamentable condition, *Being an alien to the commonwealth of*

the Epistle

Israel, and a stranger to the covenants of promise ; and while such, without Christ, having no hope, and without God in the world. Under slavery to sin and Satan, liable to wrath and vindictive justice, John iii. ult. Under the severe, yet just sentence and curse of the law of God, as a transgressor, Gal. iii. 10. Earnestly seek God's exciting, strengthening, and assisting grace, to work thy heart to a serious self examination of the deplorable case thou art in, the shortness of thy time here, the certainty of a future state, either of well or wo, that thou must shortly enter into; and that there is no repentance in the grave, whither thou art posting, no mending of an ill condition there: wherefore see the need of turning speedily for the sake of thine immortal soul, before it be too late. Search the following Treatise, it will inform thee, that it is not thy being so long of coming that will undo thee, but thy never coming to God by faith and repentance that will ruin thy soul and body eternally; therefore hate and leave sin; love and practise holiness; believe in the Lord Jesus Christ, and follow him though with the cross on thy back; and thou hast the promise of his presence and protection too.

5. Reader, if thou be one, who hast got thyself varnished over with a mask of hypocrisy, the deluding shadow of holiness, under which too many in this age hide themselves; to such my advice is, do not take such a shadow for a bridge over the great waters; I mean, labour through God's assisting and strengthening grace, to get yourselves unvailed of that mask, and get
on

on a covering of the Mediator's righteousness, rich grace and mercy, before you enter the Jordan of death, and ocean of eternity: delay not to examine how the case stands betwixt God and thy soul; assure thyself, within a little the messenger of mortality shall be sent to fetch thee to thy everlasting habitation; and then, if the foundation of thy hope fail, and the superstructure of thy confidence prove comfortless, where shall thy hope be, when God taketh away thy soul?

Now, being straitned of time and room to enlarge this epistle, and unwilling to detain you longer in the porch, or stop your entrance into this orchard, to behold and taste of the variety of fruits that grow therein: let me beg a request or two of you, into whose hands this book shall come.

1. Do not condemn it before you know it: my meaning is, do not, upon a slender sight, or slight view of a few lines or pages, throw it by with disdain, but search it seriously and thoroughly. Upon such a search of it, I'm hopeful thou wilt search thyself, and perhaps may find some things discovered in thee, that thou wast ignorant of before; which it may be, will extort better thoughts from thee of it, than thou hadst at thy first superficial view of it.

2- Do not detain it a prisoner in thy chest or press, as too many do with good books, even the Bible itself, as if they were things of little value; least the rust or dust of these helps God hath afforded thee, rise up one day as witness against thee, when thou wilt find it too late to repent.

3. Thou

3. Thou that readeſt with a deſire to be edified or inſtructed of thy loſt ſtate by nature, and of the remedy provided of God for loſt ſinners, in that wonderful contrivance of ſalvation, laid in the depths of electing, redeeming, and applying love; ſearch and conſider diligently every paſſage in it, and thou wilt find that others, who have been deſirous to know and experience ſuch things, have met with the Maſter's preſence in the way of duty, and a ſight of him from the mercy-ſeat, by the eye of faith, reconciled to them through the Mediator: which, that it may be thy happy lot, is the earneſt deſire and prayer of One, who is, Reader, thy ſoul's well-wiſher, and a lover of peace and truth in Zion.

A. S.

POST.

P O S T C R I P T,

By the same Hand, concerning the Author.

THE worthy Author of the ensuing Treatise, was one, the fragrancy of whose memory is yet favoury to these who survive him, for his work's sake, and his faithful contending in his day, against the encroachments made upon his lovely Lord and Master, Jesus Christ, his prerogatives royal, and privileges of his church.

As to his birth, he descended of very creditable, godly, and religious parents; was born in the parish of Aberdage near Perth, religiously educate in his younger years, and early sent to the Grammar-school at Perth; where, having stayed the ordinary course, he profited much. Thereafter he was sent to the College of St. Andrews, where he plyed his studies with much diligence and success, attaining a good degree of learning, in the Greek and Hebrew tongues, in philosophy and the sciences taught at the university; so that he exceeded many of his contemporaries: and being upon examination found deserving, was graduate there. Also, upon his exercises in order to preaching, he was found so fit, that he was brought two years sooner from the New College, than the ordinary course. Being brought to the presbytery of Perth, and having past his trials, he continued preaching among them for several years, till that fatal year 1712, that the flood of oaths and streams of apostasy brake into the church, and the sinful bands

bands of association made among themselves, holding the abjuration no ground of separation, and consenting that Jurors and Non-Jurors should mutually forbear to testify against each other: then he left them, having preached his farewell sermon at the kirk of Rind in that presbytery, in the month of June 1713, upon that text, Heb. xi. 38. *Of whom the world was not worthy, they wandered in deserts, &c.* And came to the hills, where he continued for the space of near twelve years; during which time, in the exercise of the ministry, he had no doubt, fightings from without, and fears from within: Yet it pleased the Lord to bless his endeavours, and crown his labours with success, by making him an instrument in his hand of converting several souls to God; who declared on their death beds, that his sermons to them were *in the demonstration of the Spirit and of power*; yea, like apples of gold, set in pictures of silver; and that they had, and would ever have reason to bless God, that ever they heard him on these texts, Acts xvii. 11. Phil. iii. 8. 9. And Job xix. 25. *For I know that my Redeemer liveth, &c.* Several other instances might have been added, but let these suffice for a taste. Also for brevity's sake, we are constrained to pass by, in this short Preface, several passages of the Author's life, which might be a volume by themselves.

He was laborious in his Master's service; ready on all occasions, when called to preach; was *instant in season and out of season*; of a lion like spirit, reproving, rebuking, exhorting, even the gross and profligate swearers (which I was an
eye

eye and ear-witness to myself;) boldly contending for the faith once delivered to the saints, and for the royal prerogatives of his Lord and Master Jesus Christ; asserting his headship over the church, against apostates, time-servers, self-seekers, men-pleasers, &c. as his books and papers, formerly printed, more fully bear: but would never quit an hair or hoof of the truth; of repeating that word, *Let us hold by the truth, and the truth will make us free: Let us not cut or divide the commands of God; but let us give God his due, and man his.* Thus he continued earnestly contending, till at last it pleased the Lord to lay his afflicting hand upon him, so that he was taken with a very fore ague, under which he continued a considerable time; and the disease increasing, with a violent pain in his right hand, that did incapacitate him to write; and perceiving the disease to increase, and death to approach, while any strength remained, he ceased not to intreat the Lord for a merciful visitation to his church and people; and that he would raise up faithful watchmen upon Zion's watch-towers. And finding himself upon the confines of the world of spirits, near eternity, he left his dying testimony against all the union-makers, and joiners therewith; against all oath of abjuration-takers, and the joiners with them; against all these that love their own bellies more than our Lord Jesus Christ, &c.

We conclude this brief hint, with a short character of his person: He was of a large stature, tall comely personage, little eyed, sharp sighted, of a quick attentive ear, a strong healthful body,
able

able to endure severe studies, till at last, through the decay of radical moisture, death prevailed; and so he exchanged this mortal life, for, and with good assurance of a better, upon the 30th day of May 1725, at Lindores in the parish of Ebdie, on the north side of Fife-shire, about nine miles from the place of his birth. So this faithful servant of God, and valiant soldier of Jesus Christ, was brought to his end; for the loss of whom, we may lament in the words of David and Jouathan, 'How are the mighty fallen, and the weapons of a spiritual warrior perished, upon thy high places, O Scotland!'



A POEM.

OUR faithful ADAMSON is dead and gone,
Hath left us destitute here to bemoan
In grief our loss, with sin and misery
Opprest, without his friendly sympathy.

Who was a pastor and guide to those
Willing to hear him, faithfully disclose
God's will most freely, in his word reveal'd;
And his whole counsel never yet conceal'd.
The heinous sins and dangers of his day,
With th' incumbent duties would he display,
To hearers high and low, to rich, poor, mean,
As oracles of God plainly contain.
Now, Adamson's dead body lies in dust,
We can't recal him, but soon follow must.

O that

O that we may our posting time improve,
 And get our hearts fixed on things above;
 Where full joy flows, and pleasures be :
 May we, when time fails, access have to see,
 Drink that new wine at will, and forget fears,
 With sin and sorrow here, all groans and tears.
 Still bless and praise his holy name, who hath
 His elect fully freed from sin and wrath;
 Suff'ring for them the pains they should endur'd,
 Them lov'd wash'd in his blood, their peace procur'd
 To him, who did from death our Surety raise,
 To th' Comforter who Christ's purchase applies;
 To Father, Son, and Sprit, be endless praise.

The following POEM was subjoined to the End
 of the Book, in the first Edition.

GOD sends affliction us upon,
 Our graces for to try,
 And keeps us humble, lest our fall
 prove great, when lifted high.
 The way that leadeth unto life,
 is holy, strait, and good :
 For Christ he is the only way,
 by faith in's precious blood.
 Poor Fear, he asks the way to life,
 and fears he go astray ;
 The matter's weighty, he's but weak,
 and knows not well the way ;
 Because sin doth remain in part,
 and ignorant is he
 That Christ is willing : and his soul
 sure seal'd he doth not see.

B

Why?

Why? Many that first set out
 in heaven are not seen;
 Because man's fear, and world's care
 come slipping in between,
 Their motives were, they feared hell,
 and their own selves did love:
 But springs that rise but from the earth,
 go ne'er to clouds above.
 But if our motives we would have
 effectual to prove;
 It must be Christ and holiness,
 and his work that we love.
 Tho' godly come the wicked's length,
 both to backslide and fall:
 Yet perish not like wicked men,
 because they leave them all.
 The sins of wicked men again
 remediless do prove:
 Because they persevere in them,
 and to the end them love.
 Lord, lead us safely in the way,
 and light send from on high,
 And we therein shall persevere,
 and Hallelujahs cry.

*The deeply humbled soul relieved with some saving
discoveries of Christ the Redeemer.*

WHEN thus the wounded bride perceives full
 Herself the vilest sinner out of hell, (well
 The blackest monster in the universe;
 Pensive if clouds of wo shall e'er disperse. (glows,
 When in her breast Heav'n's wrath so fiercely
 'Twixt fear and guilt her bones have no repose.
When

When flowing billows of amazing dread
Swell to a deluge o'er her sinking head;
When nothing in her heart is found to dwell,
But horrid atheism, enmity and hell;
When endless death and ruin seems at hand,
And yet she cannot for her soul command
A sigh to ease it, or a gracious thought
Tho' heaven could at this petty rate be bought.
When darkness and confusion overcloud,
And unto black despair temptations croud;
When wholly without strength to move or stir,
And not a star by night appears to her:
But she, while to the brim her troubles flow,
Stands trembling on the utmost brink of wo.

Ah weary case! But low! in this sad plight
The sun arises with surprising light,
The darkest midnight in his usual time,
Of rising and appearing in his prime,
To shew the hills from whence salvation springs,
And chase the gloomy shades with golden wings,
The glorious husband now unveils his face,
And shews his glory full of truth and grace;
Presents unto the bride, in that dark hour,
Himself a Saviour, both by price and pow'r;
A mighty Helper to redeem the lost,
Relieve and ransom to the uttermost;
To seek the vagrant sheep to deserts driv'n,
And save from lowest hell to highest Heav'n.
Her doleful case he sees, his bowels move,
And makes her time of need his time of love.
He shews to prove himself her mighty shield,
His name is JESUS, by his father sealed:
A name with attributes engrav'd within,
To save from ev'ry attribute of sin.

With wisdom, sin's great folly to expose,
And righteousness its chain of guilt to loose,
Sanctification to subdue its *sway*,
Redemption all its woful brood to slay.
Each golden letter of his glorious name
Bears full deliverance both from sin and shame.
Yea, not privation bare from sin and wo, }
But thence all positive salvations flow, }
To make her *wise, just, holy, happy* too.
He now appears a match exactly meet
To make her ev'ry way in him compleat,
In whom the fulness of the Godhead dwells,
That she may boast in him and nothing else.
In gospel lines she now perceives the dawn;
Of Jesus' love with pencil drawn;
How God in him is infinitely pleas'd,
And Heav'n's revenging fury whole appeas'd:
Law precepts magnify'd by her belov'd,
And ev'ry fet to stop the match remov'd.
Now in her view her prison-gates break ope,
Wide to the walls flies up the door of hope,
And now he sees with pleasure unexpress'd
For shatter'd barks a happy shore of rest.

THE
LOSS AND RECOVERY
OF
ELECT SINNERS.

UPON a day, when I was about my lawful employment, and sitting down to refresh myself, I espied a man coming from the east country, with a shining countenance; but his tongue differed much from his face: for he had the most dreadful threatening tongue that ever I did hear. I saw likewise a poor man coming to meet him, in a couragious manner; but this man with the shining face came up to him, and looking with a véty austere countenance, pronounced a curse upon him, and all that ever took breath in Adam, as well as he: and with that he pulled out a roll of a book, and put it in his hand; and it was written within and without with mourning, curses, lamentations, and woe, Ezek. ii. *ult.*

Now, when the man had received the book, he began to read it with great consternation; and found written in it many good laws, which

if a man keep, he shall live by them : which, when he had read and considered, he consented to the equity of them, and said, Rom. vii. 12. ‘ The law is holy; and the commandment is holy, just, and good.’ But, turning over the book, he found, that neither he, nor no mere man more than he, was able to keep them, Eccl. vii. 20. ‘ For there is not a just man upon the earth, that doth good, and sinneth not.’ And then, desirous to know more, he read on and found, Gal. 3. 10. ‘ Cursed is every one, that continueth not in all things that are written in the book of the law to do them.’ And then the poor man cried pitifully to him to give him strength to keep these laws that he had put into his hand. But he answered, I am Moses, that know how to deliver just laws to you; but, how to give strength to keep them, or how to shew mercy to them that break them, that is the thing I know not. Ye had once strength enough; ye should have husbanded it better when ye had it. And then he asked at the man, what was his name? The poor man replied, I am a Sinner, that have broken this law; and again, I cry for mercy: O! let me not perish. Then answered Moses, ‘ As many as have sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged and perish by the law. For with God there is no respect of persons.’

Then the man asked at Moses, Whence he got these laws, that he delivered to him? He answered, that he had got them in the east country; and if he pleased to go along with him, he would
both

both let him see where he got the laws, and how it came to pass that he was not able to keep them, but had fallen under this curse.

And then they went both together eastward; and I also left off all cares of lesser concernment, and went with them, that I might see what this sad, and so very weighty concerning news would come to at length. And thus we went on discoursing together, sad enough, till we came as far as Babylon and Mesopotamia; and there ran about these countries four pleasant rivers, Pison, Gihon, Hiddekel, and Euphrates: and when I saw the rivers, I began to muse, thinking that if the garden of Eden was in the world it must be here; for these are the rivers that ran through Paradise. And walking up the river Euphrates, we came in sight of the most pleasant planting that ever I had seen before; there is not its parallel in all our country. Which when I had seen, I thought with myself, if I might be permitted to live here, I should never desire to go home again; for this place must be the very suburbs of glory, for all manner of pleasant and delectable fruits abounded here; the air was pure, the smell of the flowers fragrant and delicious, insomuch that one told me, that if I might be permitted to dwell here I should never die. Then, I being averse from death, said, Therefore will I go to the keeper of this garden, and will promise to serve him all my life, if he will but allow me entrance here. But Moses gave me a short answer to that, that there were Cherubims and a flaming sword placed here, that never one of Adam's posterity should enter; for this is earthly Paradise. It
had

had a street to let man out, but none to let him in. He said moreover, what worth is a dyvour's bond? I had lost my credit already.

When I had heard these sad news, what thro' joy, that I had been hoping to win into this garden; what thro' sorrow, when I saw the entry of it closed up; what thro' toil of my fore travail, I turned so drowsy that I fell fast asleep. Thus it fared once with the disciples, Luke xxii. 45. *Jesus found them sleeping for sorrow.* And so I fell a dreaming, as ye know men ordinarily dream of these things when asleep, that they are much concerned about when they are awake: and the dream, as it was to me, I tell it to you; if you can, please shew the interpretation.

I dreamed, and behold the same garden that I saw before, was more fully represented to me; and in the garden there were walking two of the most heavenly like persons that ever I saw: the glory of heaven, and the image of God was shining upon them; they were indeed to give them their due, fair as the sun, clear as the moon, terrible like an army with banners; and they carried with them a pleasant child*, like a very angel: and besides they were filled with joy and pleasure in the highest degree, without all mixture of sorrow, toil, or weariness. The reason of their glory and joy both, was, he that dwelleth in the gardens was with them, and they had communion with him; the being in whose company but forty days, made Moses's face so to shine: and it was fellowship with him that David had in a far inferior degree, that made him say, Psal.

xxi.

* Importing their posterity, tho' not yet procreate.

xxi. 6. *Thou hast made me exceeding glad with thy countenance.* John xx. 30. *Then were the disciples glad when they saw the Lord.* What needs more? Communion with him makes heaven, wherever it is enjoyed: Jacob got but a little while's communion with him, Gen. xxviii. 16, 17. and he says, *God is in this place, and it is the house of God;* yea, the gates and suburbs of glory.

Now, the little child that they carried about with them was as happy as themselves: and, that he might leave his name upon his inheritance with his son, he fir-named it by himself Adam's-son; being to share of well or wo, according as he stood or fell.

Then I heard a very serious intercourse between him that dwelleth in the gardens, the King of the place and Adam, and that upon the matters of the greatest concernment: which when I had diligently taken heed unto, I found, that the Lord of glory, the absolute sovereign of Heaven and earth, had graciously condescended to, and was just now entering into covenant with those persons; which I admired at, they being but the dust of his footstool: and this covenant was most equal and just for the glory of his justice, and also the happiness of man. And then I understood it was the covenant of works.

Now, this covenant was made betwixt the Lord and Adam in the estate of innocence, wherein there is something required; and that which is required, is perfect, personal, and perpetual obedience: that which was promised was life: which comprehends all good things both here and hereafter, Lev. xxiii. 5. 'Ye shall keep my sta-
' tutes

‘tutes and my judgments, which if a man do, he shall live in them.’ Matth. xix. 17. ‘If thou wilt enter into life, keep the commandments.’ And this covenant was made for Adam and all his posterity, Gen. ii. 16, 17. *Of the tree in the midst of the garden thou shalt not eat, for in the day thou eatest thereof, thou shalt surely die.* Rom. v. 12.---20. *By one man sin entered into the world, and death by sin: by one man’s disobedience many were made sinners.* And the Lord’s threatening that he should die if he did eat of that tree, was a mercy to warn him to take heed that he did not meddle with it; for he would have died if he had eaten of it after it was forbidden, whether death had been threatned or not: for, sin and death go hand in hand unseparable, Rom. v. 12. *Death by sin*; and vi. 23. And, as there was a necessity that the Lord should give him a law to be governed by, for man depends on God in his kind of manners as well as kind of being; and the law of nature given to man is founded on the nature of God; so that, he must command that, and not to the contrary: for, what horrid blasphemy were it to say, that the Lord might command us not to worship himself, but to worship Satan; and to murder our parents. Moreover, to say, that a creature existeth, and yet not subject to God, is a contradiction; the wind, and sea, and all obey him; and, with authority he commands the unclean spirits, and they obey him: or, to say, that they are subject to God, and yet not obey his law, or to be governed without a law, or that an infinitely just God should rule them by an unjust law, is a contradiction.

Moreover,

Moreover, I looked, and behold the woman came away needlessly wandering from her husband: and I saw Apollyon come, and in all haste took possession of the body of the Serpent, and made to meet her. And thus he entered discourse with her.

Serpent. Hail, noble lady, queen and empress of the world, (for he spake peace when mischief and war was in his heart.) It were a pity, said he, that such an excellent and beautiful creature as thou art, were not in a more high and honourable station.

Woman. Who art thou, a brute, and an unreasonable creature? And how comes it to pass, that thou being such, yet hath both speech and reason far above any creature of that nature and kind?

Serpent. Nature! said the other. Well, and very easily may any creature climb up, and nobly ascend far above what is natural to them. And therefore I said, it were a pity that such a noble creature as thou art, were not in a far higher station: for I, as you see, at first was a brute creature, wanting both speech and understanding, and now have both.

Woman. How came ye then to get both? I wonder at this!

Serpent. I came here happily upon a time to this tree of knowledge, rightly so called, because of an admirable virtue that is in the fruit of it, to give knowledge to all that eat of it, and did eat thereof in my simplicity; and immediately, speech and great knowledge came unto me.

Woman.

Woman. But this is the only tree in all the garden, that the Lord hath discharged us to eat of, upon the highest peril. *For, said he, in the day thou eatest thereof, thou shalt surely die.*

Serpent. And no wonder he discharged you to eat of it, because he desires none to share in divine honour with himself; 'For he well knoweth, that in the day thou eatest thereof, ye shall be as gods, knowing good and evil.' For, as it has advanced me from a brute to a rational creature; so it will advance you, that are rational creatures, to be as gods. That is all the death that ye shall die, ye shall be deified.

Woman. Thank you for your friendly admonition and advice; I will try if I can win up a step higher.

Serpent. O do it! for, if ye had known how happy a condition ye would have been in, if ye had eaten thereof ye would long since been as a God.

Woman. Well I shall be so within a little. And so, 'she took thereof and did eat, and gave also to her husband, and he did eat; and the eyes of them were both opened, and they saw that they were lying naked,' and open to the wrath and displeasure of God, whom they had so ungratefully offended; and great horror took hold upon them, seeing that they were guilty both of rebellion and sacrilege, and their own blood and the blood of the whole world was lying upon their heads; and not only had they murdered their bodies, but their souls. And then, such a trembling fell upon them, that they flew away in a dreadful horror to hide themselves from an omniscient

nificent God, from whom none can any-where hide themselves; and crap in trembling among the thick trees of the garden: and the Serpent looking after them, derided and accused them, and rejoiced, as do also all his seed of mischief, Jer. xi. 17. *When thou doest evil, then thou rejoicest.* Then Adam lamented thus,

God made with me a covenant,
 both holy, good and just;
 But I the covenant did break,
 to satisfy my lust.
 And now I smart for it full sore;
 from God lost run away.
 Many that are not born as yet,
 will sore smart for this day.
 I coveted to be like God,
 I'm Satan-like, I see;
 An heir of death, of hell and wrath,
 alas! and woe is me!
 I was at Heaven once to-day,
 but soon by sin I fell.
 O lothsome sin! O weary sin!
 from Heaven throw't to hell.

And when I had seen this sad sight, I looked about, and saw two persons coming towards me; and one was a very eloquent person, the other of a sad and dejected behaviour; the name of the one was Teacher, and the name of the other Fear. And this was the discourse that past betwixt them.

Teacher. How now, Fear? how doest thou? and what hast thou seen here to-day?

C

Fear,

Fear. Do! I never did worse: for this day I am undone. And for what I have seen; I have seen the saddest sight that ever I saw since the day that I was born, even until now. I may say 'in the morning, would God it were evening, and in the evening, would God it were morning; for the sight of mine eyes which I see, and for the fear of my heart wherewith I fear.' For I saw the Serpent come and deceive Eve; and we are all gone and lost. But is the thing real? can it be possible? or is it not a dream?

Teacher. It is a true dream that is seen waking.

Fear. But was there not ground for the woman to fear and suspect the Serpent? Why was not the woman afraid?

Teacher. There was cause of a cautious and wary fear indeed; but no ground of a fear of harm: for the woman had not yet sinned; and fear of harm is the fruit of sin. And though she saw a brute speak, she might think that it was an angel appeared to her; for she knew that there were good angels who conversed with them in their estate of innocency, tho' now we cannot abide the sight of them; and they were appointed to wait upon her and her husband.

Fear. But what will become of their posterity? Is it true that they are in as sad a condition as themselves?

Teacher. They are; for the covenant was made with him, for himself and all his posterity.

Fear. But what justice was there in that? Might not every one been left to stand and fall himself, and not have put the stock of the whole world in one man's hand?

Teacher.

Teacher. But who art thou, O man, that inquirest into the secrets of God's will? Where was the law that obliged God to it? Wilt thou provoke the Almighty to anger? Art thou wiser than he? For, 1. Altho' every man was not there, at the covenant-making to plead for, and chuse what they would have; yet God, that was wiser than they, was there to chuse for them who wished their well, and could make a wiser choice for them than they could do for themselves. Besides, what a perplexity would it have been to every man, every moment fearing his fall; and if once fallen never to be recovered again? but besides, God had provided a way to recover the whole number of the elect, if they fell. 2. It was most reasonable, that Adam being the common head and representative of all his posterity, should engage for them; as persons take the father of the family engaged for all his children. 3. Tho' he mismanaged the stock, and proved bankrupt; it was reasonable we should share in his poverty, seeing we were to share in his riches, if he had stood.

Fear. But, how came we to be guilty of his sin? if we be not, how can we be punished for it?

Teacher. You may as well inquire how we come to be partakers of Christ's righteousness and holiness? For, deny the one and deny the other. Is there not an union betwixt the head and the members? Corrupt mortal humours in the head, corrupt and infect the whole body; and a lively healthful head, sheds down enlivening and enlightening influences upon the body: so is it here. Adam, a corrupt head, wronged the body, Rom.

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v. 12. *By one man (Adam, the head of that corruption) sin entered into the world, and death by sin: so, by one man's obedience (Christ the head of the elect world) righteousness entered into the world, and life by righteousness.*

Fear. How did the sin of Adam infect the bodies of his posterity?

Teacher. Several ways. 1. In their conception, Psal. li. 5. *I was shapen in sin, and conceived in iniquity.* John iii. 6. *That which is born of the flesh, is flesh:* That is, they that are born of corrupt nature, have corrupted nature themselves; and since a corrupt tree brings forth corrupt fruit, so it is here. And seeing none can give that to others which he himself hath not, how can any good come to us from Adam, when he had none to himself? 2. By imputation, as being our head and representative.

Fear. I see reason for that. But the great difficulty to me, is, since the soul is not begotten of, nor descends from the parents, but is immediately created of God, and infused into the body, then, and never till then, that the body be fit to receive it; how can the soul be guilty, or want natural holiness and purity? If it fall, Adam hath no hand in it; and if it be created guilty of sin and impure, this were to make God the author of sin. How can these things be?

Teacher. The covenant was made with Adam, not only for the bodies of his posterity, but for the souls also, that he falling, all should fall. 2. God is not the author of sin: for he doth not create it a sinful soul; it is not impure when it comes out of the Creator's hands. For there is
a threefold

a threefold distinction of purity or holiness. 1. A pure and holy soul, as was Adam's when created. 2. An impure and unholy soul, such as Adam's after the fall. 3. A soul not pure, that is, tho' it want original righteousness, yet it is not contaminate with original sin: and such are the souls of all Adam's posterity when they come out of the Creator's hand. It is created with pure natural habits, but hath not the image of God upon it; and yet God is not author of sin. For it is one thing for him to create it without original righteousness, acting as a Creator and a Judge both, according to his covenant with Adam; and it is another thing to infuse sin into the soul, which he doth not. But this want of original righteousness is a sin in us, because it is the privation of a habit that ought to be in us, which we have sinfully lost. 2. The soul becometh guilty of original sin, by its conjunction with the sinful body which infecteth the soul, as the passions of the soul doth affect the body, there being such a close union and near sympathy betwixt them; and yet the Lord is not the author of sin because he infuseth the soul into a sinful body: because he made an unalterable law in the beginning, that in every body there should be a soul; which law he was no ways obliged to alter, because we have sinned: and so the imperial and commanding part is plucked off the throne, and made a lacquy to the body, to obey its base desires. And this truth is so clearly revealed in scripture, and so confirmed by sad experience, that tho' we cannot know how it is, yet we may surely know that it is. And it is greater wisdom, when the house is on flames, to

run quickly and get it quenched, than to stand inquiring how it kindled, till all be lost and consumed.

Fear. But, I admire yet at Adam, poor man ! that when he saw that he was gone, and death seizing upon him, that he did not run quickly to the tree of life ; for it is said, Gen. iii. 22. if he had done so, he might live for ever. For as frightened a poor body as I am, I think I would have done it myself ; that would have been better yet than to have crept into a bush, and lie trembling so long.

Teacher. Many a one think they would have managed the business better than Adam, if they had been in his room ; but it is easier said than performed. For, if all the world, in their own persons had been there, they would have perished all, as well as he. But, 2. This was none of his mismanagement, that he did not run to the tree of life for a cure ; for he would have been no better altho' he had gone. All his mismanagement lay in eating of the other tree, and then running away from God. For, 1. This tree of life vastly differeth from that, that you read of, Rev. xxii. 2. That in heavenly paradise restoreth life, tho' it be lost ; but this tree of life once lost, it cannot recover it. 2. That whole scripture is ironical, and full of holy sarcasms and scoffs at Adam's madness : for the Lord saith, *The man is become as one of us.* As if he had said, Look to this, all ye that come after him ; how *the man* hath conquered US *the Trinity*, and gotten the divinity from US, which he so much affected : and how *happy* he hath made himself by his rebellion ; *he is become*

come as one of US. But how? according to the devil's suggestion and apprehension: and this the Lord says, to make him the fitter to embrace the promise, and to be more cautious and watchful afterward, and better obey what the Lord commanded him. And as for this that thou speakest of, *Lest he should take the tree of life and live for ever*, it is another holy scoff; that is, the man is not like to leave his folly yet, for all the mischief he hath gotten thereby; but he will meddle also with the tree of life: and as he thought to grow wiser by the taking of the other tree; so he thinketh he will live for ever, tho' it be not so: and so he will abuse the Sacrament, which he hath no right unto; for that tree was not placed there, that it might recover life, if it were lost; but to confirm him, that he should keep life as long as he did not eat of the other tree, which was a sacrament of trial: for these trees were the two sacraments of the covenant of works; the one the sacrament of trial, the other the sacrament of confirmation. Now, all this time Adam was still lamenting his misery and the loss of happiness. And thus he said,

Adam was happy once a-day,
God's image on him, pleasant life!
Like to an angel with his God;
but now he's lost, he and his wife.
Death spiritual on him is seiz'd,
eternal death it comes also,
And death of body is at hand:
and now poor Adam's very low.

Diseases

Diseases on my body work,
 and therewith make a weary strife :
 The conflict they'll never give o'er,
 till they bereave me of my life.
 O what a change within a day ?
 an heir of glory when I rose,
 And now an heir of hell am I ;
 a bonny day, but dreiry close.
 And well deserv'd, when happy I,
 alas ! I could not hold me so.
 Ingratitude to my great God,
 hath laid poor Adam very low.
 My poor posterity are gone,
 I'm murdered and all my race :
 And lost communion with our God ;
 alas ! the loss of's lovely face.
 All that come after will admire,
 my cruelty will not approve :
 For robbing mine of Paradise,
 of peace with God, and of his love.

And now, when he was thus bewailing his misery, I beheld him that dwelleth in the gardens, with whom he had entered covenant a little before, come walking in the garden ; and as he came near, he cried with a kindly slow voice, *Adam, where art thou ?* I wondered that he did not speak more austerely ; for he never changed the rebel's name, but said, *Where art thou, Adam ?* What condition is this that thou art now in ?

Adam answered, I am lying trembling at thy voice ; for whenever I heard it, it struck me with terror, and I ran to hide myself.

Lord.

Lord. What hast thou done, man? for I have done nothing to terrify thee; I never did thee wrong; I never spake an angry word to thee. Is it not heaven to be in my company? How chearful and confident wast thou when I parted with thee?

Adam. But, alas! the case is altered with me now; it is a far changed world, Lord, since thou and I parted.

Lord. What's the matter? Thou hast surely eaten of the tree of which I forbade thee. Thou hast sinned, *Man*, or else thou wouldest never have been afraid of me; for sin is the cause of fear of this sort, Lev. xxvi. 27, 36. *And if ye will not hearken to my voice, but walk contrary unto me: I will send a faintness into their hearts, and the sound of a shaken leaf shall chase them, and they shall flee when none pursueth them.* And thou must answer what thou hast done. And therefore, I command and charge thee to come and appear before me, to answer to what claim I have to lead against thee: and, in like manner, that *thy* wife, and *the* serpent, and all appear; and I will proceed legally with thee. I also call witnesses to attest to what they have seen: prepare for thine own defence, and come forward. And on beholding the Lord's mild manner of dealing with him, how slowly he came up to him, and spoke so mildly when he came, began to rejoice expecting the best.

The Lord is very gracious,
in him compassions flow;
In mercy he is very great,
and is to anger slow.

To rebel Adam safely comes,
 loth him to terrify,
 Judgment's his act, but his strange act,
 therein delights not he.
 But when a penitent he spies,
 O then! he runs with speed,
 Falls on his neck and kisseth him,
 to mercy quick indeed.
 And if a sentence sore be past,
 this Judge is not to blame;
 He that such goodness doth abuse,
 he hath the greater shame.

By this time the court was fenced, and the pannels sited before the bar. And then Adam and his wife were charged with rebellion; and asked if they were guilty or not guilty. *Not guilty*, O my Lord, said they. And, when I heard this, I thought it was good; my kind being to cover my transgressions in my bosom, and hide my transgressions like Adam, Job xxxii. 33. The crime that was laid to their charge, was plotted rebellion against their King; and also sacrilege of stealing from the Holy One.

Then were there witnesses called to declare what they had seen, and what they had to say against these pannels at the bar. The first that was called was Shame, the most courageous man that ever took a cause in hand: for if it be right, he will be thorough with it.

Shame. Then said he, please to hear me, O most righteous Judge; this is a guilty man, I attest to it; and was an eye-witness both to his treason and sacrilege, both he and his wife, when they
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put forth their hand and **took** of the forbidden fruit : and when shame **flew up** in his face, and bid him look to himself what he had done : and he blushed to see himself, and I damped his countenance ; so that, when he lay crutching in yonder bush, he was so ashamed of what he had done, that he had not confidence to look out, lest any should know him : and how greatly was he ashamed to appear, when he heard thy voice, as guilty persons are ! but he thought to lie hid muffled up in the thickets of the garden. Nay, look upon him, O righteous Judge, and see what is written on his forehead, and his wife's both.

The shame of my countenance rising up, doth testify against me, Psal. xliv. 15. Isa. iii. 9. Moreover, my Lord, I judge it meet that he be cast out of Paradise ; for it is useless to him, if not worse than hell : for he is now before Justice, like dry stubble before a devouring flame ; ay, the nearer it comes, it consumeth the faster : he is therefore unfit for, and unworthy of this garden. Drive him out, he is unworthy any more to live, or to receive either heavenly or earthly blessings.

Then was Terror called, and asked, if he knew any thing of this man's sacrilege and rebellion ? Who answered, Yes, O righteous Judge. I also was an eye-witness to his crimes ; both he and his wife are guilty. I saw them put forth their hands and take of the forbidden fruit : and he cannot deny but I spake very smartly to him then, and told him I would inform the Judge thereof ; and, that if I were called, I would be as sore a witness, as he should have ; and I trow, the words
that

that I spoke to him, put a knell to his heart, that he hath not left the trembling to this hour. I was witness also to both of them, when they took their heels and fled, and took guilt upon themselves, why would they have fled, O my Lord, if it had not been so? He fled no otherwise than a rebel from his provoked prince; or a weaker enemy from a stronger. Moreover, I saw him when he lay trembling in the bush for fear to be discovered. Where there is no sin, there is no fear: they were not afraid at the Serpent before they sinned; but now, they are afraid of God, the greatest good. And, as my fellow-witness hath said, he ought to be expelled Paradise. He hath lost a right to Heaven and earth; and therefore, let him get justice.

Then was conscience called, and asked, if he had any thing to say against these pannels at the Bar. Who answered, Yes, O righteous Judge, I have as much to say mine alone, as can do his turn; and I have power to make him confess, and will do it before all be done; and, if I condemn him, he is gone, 1 John iii. 20. *If our hearts (our conscience) condemn us, God is greater than our hearts, and he knoweth all things.* And he knoweth that I speak the truth: for I called a private court, O righteous Judge (according to the power thou hast invested me with) and there have I convicted and condemned him already; and here I accuse him, and declare him guilty, Rom. ii. 15. And I condemn him to be divested of all his enjoyments, and justify thee in so doing: and I will make him say with his own mouth, *The Lord is righteous, for I have sinned*

sinned against him. And, if this will not do, I may aggravate his sin: he had got the whole world gifted to him, and heaven promised him; only onetree in the garden kept from him: what need had he of that? Had he not many thousands as good, more than he was able to make use of? Only this forbidden, to let him know that the world was God's; and that the Lord was above him: it was neither scant nor want that made him to take it: it was against the greatest love and liberality that could be. And I expect justice will be done upon him, in this court that cannot err: and that because, *the Judge of the whole earth dealeth justly.*

Then were the pannels called, and asked, if they had any thing to say for themselves, why judgment and sentence should not pass against them. Are ye guilty or not guilty? They answered, *Not guilty.* Adam said, I deny not but I did eat of the fruit of the tree, but I am not guilty for all that; if there be any guilt, it lieth at thine own door.

Judge. How wilt thou prove that?

Adam. Thou gavest me this woman; and *the woman thou gavest me, gave it me;* and so, it cometh straight to thine own door.

Judge. What sayest thou, woman? Art thou guilty, or not guilty?

Woman. I am not guilty. For *the serpent deceived me, and I did eat.* If thou hadst not made this serpent, I had never eaten of it: the fault is thine own, and not mine; for I was deceived.

Judge. Out of your own mouths will I judge you. Adam, thou oughtest to have obeyed me,

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rather

rather than the woman : and thou woman oughtest to have obeyed me, rather than the serpent: both of you are guilty. And then,

The Judge proceeded to pass sentence. And first upon the serpent, that tempted them to rebellion. *On thy belly shalt thou go, and dust shalt thou eat.* Any pleasure thou shalt have, shall be in the dusty pleasures of sin, and tempting men to sin by the baits of the world.—And therefore the Devils beseech Christ, that he would not cast them into the deep. The reason was, he would not enjoy his pleasure there so much, in tempting men to sin; and that is the greatest of curses, to have one sin made the punishment of another.

The woman's sentence was, *In sorrow shalt thou bring forth children; and thy desire shall be towards thy husband:* that is, thou shalt have much pain both in conception and birth; and shalt have many false conceptions also: *And thy desire shall be towards thy husband;* that is, thy desires shall depend upon the pleasure of thy husband, to grant, or not to grant, as he pleaseth. And this punishment was most just, and suitable to the sin of the woman; because she did not ask her husband's leave, in so weighty a matter, as the eating of the forbidden fruit was. And this was most grievous to women; because by reason of their weakness, their desires are most violent, being mastered with their passions. He that was mild and gentle in his government before, shall NOW rule over thee with rigour.

The sentence of the man was, *That the ground should be cursed for his sake, and bring forth thorns and thistles, and but little fruit, even after hard labour; and that he should die, and return to the dust.*

dust. And this was a most just sentence to the man, that when he had all the variety of the choice fruits of Eden, yet was not content with it, if he got not of this one tree also.

And the general sentence of them both, and all their posterity, was, That *they should be banished from the garden*, as banished men; and that they should undergo the curses and miseries of the body, such as hunger, thirst, weariness, sickness, perils, poverty, disgrace, reproach, and every way accursed, Deut. xxv. 19. *ad finem.* Because thou hast not observed this law, 'Curst shalt thou be in the city and in the field, in thy basket, and in thy store, in the fruit of thy body, and in thy land, kine, and sheep, and in all thou settest thine hand to do, till thou perish; because thou hast forsaken me: pestilence, and consumption, and famine; powder and dust instead of rain; thou shalt fall before thine enemies, and be smitten with madness,' &c. Deut. xxvii. 15. to 26.

2. *Spiritual plagues, blindness of mind, hardness of heart, terror of conscience*; and that they should be given up to vile affections, Rom. i. 26. And that they should be the Devil's prisoners wherever they went, 2 Tim. ii. 26. *Taken in the snare of the Devil, led captive at his will.* And bound with fetters, a threefold chain not easily broken. The power of God to reserve them to eternal punishment, 2 Pet. ii. 11. The Lord keepeth and reserveth the wicked to the day of judgment to be punished: their *guilty consciences*, and the *bands of sin*. They cannot win away from God's power, go where they please, to heaven, earth, or sea, he is aye there: they cannot break prison

and run away from *conscience*, more than run away from themselves; for their own consciences are fetters still upon them: and for the cords of sin, none can free them of these; there is none that can forgive sin, but God only: and, as long as sin is not forgiven, they are sure kept for execution. And, besides all, when they died, they were to be cast into torment immediately, Luke xvi. 23. ‘The rich man died, and lift up his eyes, being in torment.’ 2 Theff. i. 9. ‘The Lord Jesus shall be revealed in flaming fire, to take vengeance.’ What a vengeance is it? Eternal excommunication from the presence of God, Father, Son, and Holy Ghost; and eternal exquisite torment, in soul and body for ever; ‘They shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power.’ And yet,

The Lord, of his great mercy, when he was sentencing the serpent, in the midst of it, let in light and relief to poor man, that there was some hope of the recovery of some of them, and that by the Lord JESUS CHRIST, the seed of the woman, Gen. iii. 15. ‘I will put enmity between thee and the woman, betwixt her seed and thy seed; it shall bruise thy head, and thou shalt bruise his heel.’ The serpent shall get a mortal wound in the head for deceiving the woman: and CHRIST’s sufferings is understood by the serpent’s bruising of the heel; his coming in the room of his elect, and suffering death for them, that were threatened for disobedience. And there was a dismal and dark night, but the sun arose at midnight among them, and ‘upon them that sat
‘ in

‘ in darkness and the shadow of death, a great light shined.” And, might not Christ be a surprising and refreshing guest to them? That shewed a way how the just should suffer, and the unjust go unpunished; and yet no injustice done in this court, where the innocent cannot be punished, neither the unjust pass unpunished; and all this light brought about by Christ. It is good our common love to Christ; for he was the first that ever brought the glad tidings of the great and eternal salvation, when men were in a hopeless and helpless condition.

However, they were to lie under the former sad sentence, aye and until they repented of, confessed and forsook their sin, and entered into a new covenant, to embrace Christ for their Saviour, and his righteousness for to justify them, and that on the terms of the gospel.

And when I had heard and seen all this, I saw yet another wonder, for this was a day of wonders. I heard one cry upon the back of the sentence, ‘ Let thy mighty ones come down, O Lord.’ And then I looked up and saw a very glorious light, that dazzled mine eyes; and I beheld some glorious creatures come down thro’ the air like lightening, their bodies very strong, having great wings, that at this time made a great noise, for there were great transactions and revolutions carrying on this day, every motion of every creature had a great noise; they seemed to be all fire, and in their hands great and terrible swords, all sparkling and burning with flaming fire, Gen. iii. 24. Who, when they came into the presence of the Judge, they co-

vered their faces with their wings; and the Judge said unto them, ‘ Thus saith the Lord ‘ God, drive out the man out of the garden, to ‘ till the ground from whence he was taken.’

And when he had so said, they answered, ‘ Blessed be the glory of the Lord from his ‘ place,’ Ezek. iii. 12. Now he is provoked to go astray from this place, to leave this garden by the sins of man; but he is a glorious LORD, when he is from this place, as well as when in it: man’s sins have diminished his glory nothing; but mercy and justice shine more conspicuous than before. Job xxxv. 7. ‘ If thou sinnest, what dost thou against ‘ him? And if thou be righteous, what givest ‘ thou to him?’ For all that is come and gone, he is still the glorious Lord: ‘ And blessed be ‘ the glory of the Lord from his place.’ And when they had so said, *they drove out the man.* But with a sore heart went he out, and many a weary look over his shoulder, taking his long farewell of pleasant Paradise, and intreating that he might be allowed to stay, and he would be more obedient than ever. But it was answered, He was now more unable than ever, and the word or bond of a dyvour was not worth the laying hold upon; his credit with God was now gone, and he would be trusted no more; so *they drove out the man*; and Cherubims and a flaming sword kept him at the door, that he never went in again. And then he lamented as followeth;

Sin and Satan have conspired,
and of poor Adam made a prey,
My poor posterity and I
convicted and sentenc’d to-day:

The

The cherubims of glory have
 from Eden me for aye expell'd,
 A banish'd man I now must be,
 because I have my self rebell'd.
 To spend my days in misery,
 with sorrow, labour, grief, and pain,
 Lamenting Paradise that's lost,
 ne'er to be gain'd by men again.
 But life in death there did appear,
 joy sprang up in our misery;
 In midst of wrath he mercy minds,
 for ever bless'd and prais'd be HE.
 Out of a covenant of works,
 that's mutable, and lost its strength,
 One firm and sure up hath he rais'd,
 that lands in glory sure at length.
 The woman's seed, holy and blest,
 is promised, us to redeem;
 And for to bruise the Serpent's head,
 from sin and wrath us to exeem.
 And now let us improve his love,
 this cautioner put in our place:
 Redeeming love hath found us ONE,
 we are the debtors more to grace.
 These that receive him, happy they!
 God only knows who it will be:
 Our joy is mixed with our tears:
 I trow from Eden we must flee.
 But go we, stay we, let us learn
 of our Lord God to bode the best:
 At such a time, he who gave Christ,
 why doubt we but he'll give the rest?
 And now, when I had seen this wonderful
 and unexpected mercy of the Lord to rebel man;
 that,

that, instead of destroying them, only threatened them, and promised heavenly Paradise, if they would repent: and also, seeing they had smarted in part already for their former offence, I looked to see the most cautious and holy company that could be seen upon the face of the earth, the greatest hatred to sin and Satan, and the greatest love to God and holiness that could be: but, seeing the quite contrary, Gen. vi. 5. 'The wickedness of man upon the earth was great, and that all the imaginations of the thoughts of his heart were only evil, and that continually;' that word came immediately into my mind, Eccles. viii. 11. 'Because sentence is not speedily execute against an evil work, therefore the hearts of the children of men are set in them to do evil continually;' and that, though he would 'bray a fool in a mortar, yet will not his folly depart from him:' and this highly aggravates sin. The Holy Ghost points out king Ahaz as a monster of wickedness on this account, 2 Chron xxiii. 22. 'This is that king Ahaz, who, in the time of his affliction, sinned yet the more.' Or, this is Ahaz, aye the same, that nothing can make better; yea, hell itself cannot make a person better, nor to forsake sin: for, though there be an addition to their punishment in hell, as they add to their wickedness, yet still they go on in sin; and let a man be set upon a superstitious way of worshipping God by human inventions, not allowed in the Word, he will not be beat off from them; therefore ye have that observable place, Luke xvi. Dives in hell will have a way of his own invention taken to convert his brethren:

brethren; *Send Lazarus, to tell them, not to come to this place, and they will hear him.*

They grow so corrupt, that whatever the Lord forbade them, that was the only thing they would do, Jer. xlv. 4,---17. *O do not that abominable thing that I hate!* But they hearkened not, nor inclined their ear, but would walk on in their wickedness: all manner of blasphemies, adulteries, rapines, murders, evil-speaking, lying, and deceiving, that was forbidden, was found amongst them: but, on the other hand, whatever the Lord commanded them, that was the thing they would not do. Jer. xlv. 17. *As for the word that thou hast spoken to us in the name of the Lord, we will not hearken, &c.*

All love to God and man was laid aside, all prayer and study of the Scriptures, Psal. x. 4. Yea more, they took up apprehensions, that all should be well with them for all that, Deut. xxix. 19. *I shall have peace, though I walk after the imaginations of mine own heart, to add drunkenness to thirst.* And they thought these that joined with them and encouraged them in sin, were their only friends; and that these that gave friendly admonitions to leave sin, were their greatest enemies. I heard one wicked Ahab say to one of the holy Prophets, *Hast thou found me, O mine enemy?* And he said of another, *There is one Micaiah that will tell us all the mind of God, but I hate him:* Yea, some of them apprehended, that the Lord loved profane, irreligious drunkards and swearers, much better than the sincere godly, Mal. ii. 17. *Every one (say they) that doeth evil, is good in the sight of the Lord:* Again, that was seen among

mong condemned men, under a sentence of death, as they were, and that was excessive covetousness and care of the Lord, Psal. iv. 5. *Who will shew us any good?* And if any of them had any thoughts of leaving their sin, and the sinful courses of the world, it would be afterward when these left them: and doth God thank them for that? I trow not. For, if God were aye pleased with late repentance, who, of all the Christian world, would perish? Will God hear their cry when trouble cometh?

So that one beholding their madness, sang thus,

The saddest sight that e'er I saw,
 this prison is within,
 Satan's captives do here lie bound
 slaves to death, hell and sin.
 Into a mortar bray a fool,
 his folly lasteth still:
 They think that wisdom doth lie here,
 to do mischief and ill.
 Much lamentable is their loss,
 of wits they're quite bereav'd:
 But in the weary hour of death
 too late they're undeceiv'd.
 Lord help them for to leave their sin,
 improve the day of grace,
 Lest they at last to mountains call
 to hide them from thy face.

And when I had seen all this, I wondered that the Lord spared them, and I said, Shall he escape that doth these things? Are there no reward and punishments at all for good and bad? Shall blasphemers

phemers, and murderers, and other notorious sinners prosper? Shall not the cry of the blood of these godly ones, shed by the wicked, be heard crying, *How long, O Lord, holy and just, wilt thou not avenge our blood on them that dwell on the earth?* Shall not God avenge his own elect? And I heard one answer, *Yea, he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?* That is, their expectations of it will be almost lost; yea, the godly themselves began to murmur and repine, and say, Wherefore do the wicked prosper?

And then I saw two men coming up to me, the one of them was of a very furious temper and fiery disposition; the other was of a calm, meek, composed disposition: the name of the one was Hasty, and the name of the other Patience. Every word that Hasty spake was so loud and angry-like, that they might hear him at a great distance, and also understand what he was a saying: but nothing could be heard or understood that Patience spoke, his speech was of such an unaccustomed dialect, till he was come close up, and had thrice repeated it, and scarcely then. And thus they were reasoning together.

Patience. How now, Hasty? I am sorry to see you so passionate and out of humour. What hath wronged you to-day?

Hasty. Wronged me, man! I think there was never a poor thing in the world used as I am.

Patience. Why, what is the matter?

Hasty. Matter! said he, a strange matter. I am a poor thing, that with the rest of mankind, was
for

for sin sentenced to ruin, except I repented and embraced Christ, who would satisfy for me, and deliver me; but now, *by the grace of God, I am what I am*, though none of the best: I embraced salvation on gospel-terms, I hated sin, pitied these wicked, miserable ones, among whom I was, and, out of love, gave them many friendly advices: but, do they take counsel? Do they thank me for my advice, I trow no, I think they have put all humanity away; for my following of good, they have become mine enemies, and they repay my love with hatred; I think they be a pack of the veriest knaves in Christendom; otherwise would they hate me for following that which is good? Yea, man, they are filled with all unrighteousness, filled with it I think they are; yea, as full of it as a toad or asp is full of poison; and if I were among them, I should tell them their holy-day name: for one hath sent it to me in writ, Rom. i. 29. *Being filled with all unrighteousness.* 2 Pet. iii. 9. *Having eyes full of adultery, that cannot cease from sin.* And is not that a strange matter, man! Yea, I will tell you what sort of persons they, and their father, or both are, as I was informed, by one that cannot lie, Acts xiii. 10. *Full of all subtilty and mischief, the child of the Devil, an enemy to all righteousness, that cease not to pervert the right ways of the Lord.* And can any better be expected of the children of such a parent? And yet I would not be so angry, man, were it not that the rogues deny their father: I believe they think shame of him, and boast of an honest man to be their predecessor; they will tell you, *We have Abraham to our father*

father. Bonny bairns of Abraham, indeed! Yea, and if ye anger them more, they will tell you, they *have one Father, even God.* But God knows, and they that are handled by him as I am, if they be like God, or not, John viii. 41. but I will believe Christ better than the best of them, who told them, ver. 44. *Ye are of your father the Devil, and his lusts ye will do.* I would not know them so well, man, were it not by their fruits; for the Spirit tells us how to know who's aught them; *By their fruits ye shall know them.* And if ye know them as well as I do, ye would wonder that there is so much malice to be found out of hell, and so much injustice, as to persecute righteousness as such: *They are mine enemies, because I follow that which is good.*

Patience. For as ill as they are, say nothing of them but the truth; can it be possible they persecute holiness as holiness?

Hasty. Truth, man! yea, and scarce all that same: for as hasty a body as I am, I know what I am saying yet; for we are commanded to be angry and not sin: but do you think that they will let you or me know, if they can help it, that they persecute good as good, or that they persecute it at all? I trow not.

But I will tell you how it is, man; they well can, being taught by their ghostly father, make most abominable laws; which, at first, to the inconsiderate, appear very good; yea, as good, man, as the forbidden fruit was to Evah, and that was good enough: and they varnish them over with a picture of holiness; and this indeed, and no leg at the end of them, *Obey God and the*

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king:

king: but this is so sophistically and ambiguously written that heavenly critics, and heavenly philosophers find, it may be read thus, *disobey God*, and *obey the king*. And as for the laws themselves, if ye would take their own false gloss from them, and put a true commentary upon them, ye would think that it would non-plus hell itself to parallel them again, they are so cunningly devised; such a shew of holiness, and so much abominations in them meet together, Psal. xciv. 28. *They cunningly devise iniquity, and decree it by a law*. And no man, with a safe conscience, can obey their laws, without flat rebellion against God's laws.

I will tell you what they do, man; they will discharge that God be worshipped according to the rules prescribed in his Word, if that way do not suit with their sinful lawless liberty; and they will command that doctrine and discipline in God's house may be dispensed with as they please: they will impose upon mens consciences, to make use of human ceremonies in God's worship; to observe superstitious days, of which Yool is one; that day must be kept; Pasch is another: They are not right in all the year over, if they get not the Sacramenton their knees that day, worshipping the creature at best, as Papists worship God, bowing before an idol; besides other ridiculous ceremonies: and they will appoint Popes, and Kings, and Prelates, head, and rule over the Church of God. Against all which the Scripture is very expresse, Gal. iv. 10. "Ye observe days and times, I stand in doubt of you." Rev. xxii. 19. If any man shall take away any thing in this
 'book

‘book, God shall take his name out of the book
 ‘of life: and if any man shall add to what is writ-
 ‘ten, the Lord shall add to him the plagues writ-
 ‘ten in it.’ Isa. xxxiii. 23. ‘The Lord is our
 ‘Judge, the Lord is our Lawgiver, the Lord is
 ‘our King.’ And now, if any shall disobey these
 laws, and refuse to make use of human inventions
 in the worship of God, and discipline of his house;
 they busk him up in a rebel’s clothes, and bring
 him in before their bar; and, there’s a man that
 blasphemed God and the King: away to the gib-
 bet with him. And I am not sure of my life one
 day among them. These are their pretences that
 they have to wrong me. But, pretend what they
 will, it is because I follow that which is good.
 David says; this is their very reason, Psal. xxxvii.
 20. ‘These that render me evil for good, are mine
 ‘enemies, because I follow that which is good.’
 I seek to advance holiness, and they abhor no-
 thing more than holiness, and they hate me for
 it: I will tell you exactly, they are like Cain,
 1 John iii. 12. that slew his brother: ‘And
 ‘wherefore slew he him? because his own works
 ‘were evil, and his brother’s righteous.’ They
 are such haters of holiness, and lovers of sin,
 that if ye love holiness and hate sin, they will be
 your death, if they can.

Besides all this, they are all backbiters, Rom.
 v. 29, 30, 31. They are *proud boasters*, like the
 very *Devil*, they look aloof, and undervalue all
 except themselves: haters of God, which they
 evidence by the breaking of his rules, wronging
 of his servants; and they hate him, and say of
 him, ‘We will not have this man to reign over

‘us :’ they are truce-breakers ; no covenant, particular, baptismal nor national, can hold them. If they happen in some inconsiderate rash fit to make a covenant with God, the next news is, go to the crosses of the public places, and ye will see the city reeking with these sort of papers, which they sacrifice to Vulcan. They like better to serve their idols than God ; and I wonder they are are not afraid to do it : for, if they could read the Bible, they would see that national covenants are, and have been countenanced by God, 2 Chron. xv. 12 to 16. *And they entered into a covenant to seek the Lord God of their Fathers ; to seek the Lord, and he was found of them.* Also, we see God’s displeasure for breaking covenant, tho’ it be but with a man, Ezek. xvii. 16. and xxi. 25, 26. Thou wicked prince, whose end is come, thou hast sworn and broken my covenant ; *Thus saith the Lord, Remove the diadem, take away the crown, and I will overturn, overturn, overturn the kingdom.* It cost him his crown for the breach of covenant. And as we heard, so have we seen in our day, princes cast down from their thrones. And may it not be said to be on the same account ? And what shall I say more of them ? *There is no fear of God before their eyes ; and they are to every good word and work reprobate.* And ye will tell me, these folk will not persecute holiness as holiness : I think, Patience, they might have called your name Charity ; for you have more for them than they deserve, or the Word of God alloweth them.

Patience. I pity your case, the like of you is not for to live amongst them ; since better may
not

not be, a patient man, like me, were fitter to be among them, who have this for my motto, That what cannot be cured, I must endure it. But, how do they prosper, man? One would think, they would never thrive in the world.

Hasty. Thrive, man? 'Tis a world's wonder how they thrive for all that: for letters came to me from all airths of the world, how they thrive. Job sent me word, that in the land of Uz, they thrive to admiration. Read the letter yourself, Job x. 6, 7. 'When I remember this, I am afraid, and trembling doth take hold of my flesh; wherefore doth the wicked prosper, become old, yea, mighty in power? Their seed is established in the earth, their houses are safe from fear of evil, neither is the rod of God upon them; their bull gendereth and faileth not, their cows calve, and cast not their calves; they send forth their little ones as a flock, and their children in the dance; they take the timbrel and the harp, and rejoice at the sound of the organ.' That's the way they prosper; they have thriving families, when the like of Job hath not one of his bairns left him; they have increasing flocks and herds, whereas a poor godly body will neither have cow nor ewe. They are rejoicing in the dances, when the godly are weeping sore in the night, and their tears are upon their cheeks. And Asaph again sent me word how they prosper in the land of Israel, Psal. lxxiii. 3, 4, 5. 'The wicked enjoy prosperity, they are not troubled as other men, neither plagued as others; their eyes stand out with fatness, and they have more than their hearts can wish.'

And Malachy sent me word, Mal. iii. that they were in great pomp and splendor with him : Now, *they that work wickedness are set up, and these that tempt God are even delivered.* And, Psal. lxxiii. because they have more than their hearts could wish, *therefore pride compasseth them about as a chain.* I strange therefore, because God was good to them, *therefore they were so ill to his people.*

Patience. But though they have the earth among them, let them alone with it, they will not hold you out of heaven.

Hasty. Heaven, say you ! I would never come there, if they could hinder it ; for, I heard Christ expostulate soundly with them on that head, Luke xi. 51. *Wo to you, for ye have taken away the key of knowledge ; ye will not enter in yourselves, and them that would enter, ye hindered ;* that is, they so carelessly interpreted the law of God, that men were little the better of it ; they insisted more upon their rites and ceremonies than upon the Bible : and these that are in the place of teachers, and bring in their pernicious ceremonies and inventions of men, take away knowledge, called the Key of Heaven, because it is by it that we enter : it is the foundation of all saving grace, Rom. x. 14. and put darkness in the room thereof : ceremonies are like shattered iron in the lock, that keeps it from opening. And so they hinder, or, at least, as the Word may be read, they forbid us to enter.

Patience. That's true ; the world is wrecked with this kind of trash. But do they any thing else to hinder you ?

Hasty.

Hasty. Yes, much more. 1. They labour to get such princes set upon the throne, as would countenance their sinful practices, and hold the people of God in continual vexation. This hath been an old practice among them, Isa. vii. 4, 5. 'Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah and vex it, and set a king over it, even the son of Tubal.' They cared not, and, it may be, knew not what son he was, if they got the Church of God vexed. And hath it not been so in our day? Have we not had our Syria without, and our Ephraim within, to vex the Church; and would fain have had one upon the throne to vex the Church? Beside, they labour to get such corrupt statesmen in place and power, as they are sure would make under-hand work to get it overturned.

2. They that will not wait upon ordinances themselves, or, if they do, they are enemies to the power of godliness, labour to get corrupt ministers into the Church, that they know would be as Judas among the disciples, to betray the interest, now one and then another, till manifest votes carry the day; and so vote Christ out of doors, and holiness, and altogether, and so live as they list: and some faithful ministers cannot have life, but must remove. This they do to keep men out of heaven.

3. They will not suffer any to buy or sell, or have any common traffic with them, except they be of their own kind, Rev. xiii. 17. *That none should buy or sell, except they had the mark of the beast.* They that are masters, will not cast tenants

nants out of doors, if they oppose them ; and abuse them many other ways.

4. Persecute them with their tongue ; mock, vilify and reproach them ; that so they may keep back any that think themselves men of spirit, to join with them ; making them the object of their sport and mockery in their merry drunken fits, Judg. xiv. 25. *When their hearts were merry, they called for Sampson, that he might make them sport.* No less would serve them than the Nazarite of God to sport with, calling him silly, blind fool, and setting him at nought : but, I think, it should be dear-bought sport, that should be had from a Nazarite of God. Psal. lxxix. 12. ‘ They ‘ that sit in the gate, speak against me, and I am ‘ the song of the drunkards.’ And, I think, it as high a commendation as a man can have, to be the table talk and song of drunkards. And these that would enter they hinder.

Patience. But, what can be their reason ?

Hasty. As they use to say, the devil is their reason, whose children they are, and betwixt whom and the godly there is enmity, and that an irreconcilable one, Gen. ii. 15.

2. Because Christ hath chosen them out of the world, John xv. 19. ‘ Because ye are not of the ‘ world, but I have chosen you out of the world, ‘ therefore the world hateth you.’ Your counsels, manners, end, and purposes, are contrary, and tend to the ruin and overthrow of the kingdom of wickedness, that they would so fain have advanced : Therefore they hate you : for men love these, whose natures and ends agree with theirs ; and hate those that are contrary to them.

3. They

3. They love darknes, and the works of darknes; and have no will that they should be discovered by the light. Therefore they hate the godly, and especially godly ministers, who are lights to discover it, and approve them for it.

Hasty. Hasty as I am, I grant all prudent methods should be taken with them in a fair way, to make them take with their fault, and leave it; and being cunning to catch them with guile: It is gospel-guile to beguile a man out of hell, and deceive him into heaven. This was Paul's way, 2 Cor. xii. 16. 'Being crafty, I caught you with 'guile.' They should also insist much upon the love of Christ: there is a constraining power and efficacy in it, 2 Cor. v. 14. 'The love of 'Christ constraineth us.' And Christ draws with loving kindness, Jer. xxxi. 3. And when the spouse would have the daughters of Jerusalem fall in love with Christ, she insists much upon his loveliness. O! he is an excellent one for government; away with pope and prelates, and take him: his head is as the most fine gold, and his locks are bushy, and black as a raven; in opposition to grey hairs, a sign of decayed strength; but he is aye youthful and healthful to eternity: He will be a fresh head for government and influences, when all other heads will be old, dead, and decayed idols, Cant. v. 4. *ad finem.* And thus she gained them, chap. vi. 1. 'Whither is thy beloved gone, say they, that we 'may seek him with thee?'

2. If this will not do, they ought freely to declare the mind of God to them, whether they will hear, or whether they will forbear; as the Lord gives

gives commission to Ezekiel, chap. iii. *For they are a rebellious house.* And they ought to be close in application, and very particular against such and such sins.

Patience. Many now-a-days complain of close application, and are angry that ministers are not cautious enough, but too particular.

Hasty. Are they angry? God forbid that I should please them in this: *For if I please men, then am I not the servant of Christ Jesus*; if I please their humours, without regard to the pleasing or displeasing of Christ, when their desires are contrary to his Word, Isa. lviii. 1. *Cry aloud, and spare not, and shew my people their transgressions, and the house of Israel their sin.* They say, Spare; God says, Spare not. Now, judge whether we should obey God or man? And some are too gentle in their reproofs, and general too in their applications, as Eli; *Nay, my sons, do not so wickedly.* We find Nathan, though he began prudently with David, yet he ended with, *Thou art the man.* The Apostles were particular in application, Acts ii. 26. *Ye have crucified the Lord of glory.* And the PRINCE of Apostles did cast them this copy himself, Wo to you, Scribes and Pharisees, Lawyers, pointing out the persons guilty; ministers should both save the souls of men and their favour, but rather lose their favour than their souls.

Patience. But what shall we do, if they not only continue in their sin, but also seek to do us harm?

Hasty. How did John the Baptist before us? He faithfully persisted to reprove Herod till he lost his head; he could do him no more wrong.

Ministers

Ministers are Christ's soldiers; they should draw the sword of reproof and of discipline, both against the greatest of the land; yea, wicked princes, Rev. xii. 7. Michael and his angels fought against the dragon; that is, Christ and his Ministers, called angels: Among others of Christ's soldiers they ought to be valiant, Ezek. iii. 8, 9. *I have made thy forehead strong against their foreheads, as an adamant, harder than the flint; fear them not.* Jer. i. 10. *I have set thee over nations and kingdoms, like a valiant warrior, to pull down and to destroy.* Ver. 18, 19. *I have made thee a brazen wall, a fenced city against the whole land, against the king of Judah, and against the princes thereof: and they shall fight against thee; for I am with thee to deliver thee.*

Patience. Must we not put a difference betwixt these that have long lived under the gospel, and no better; and these to whom it is but newly come?

Hasty. Yes, For the one cannot do duty till they know it: but these that have lived twenty, thirty years under the gospel, and no better, little hope of their recovery; the best means have been wared upon them, and they no better: Physicians use to give over such persons as are irrecoverable: they ought to be more sharply reprov'd.

Patience. What shall we do, if they desert ordinances, and deride and mock both at ordinances and the dispensers of them, and still harden themselves more and more?

Hasty. We may yet follow them home to their cities and houses, when they have left God's house

house; and bid peace to their house, and exhort them meekly and compassionately to return: and if they yet harden their hearts, then, in the sight of God, call their family, the stones and timber of the house, and all in it, and in which they stay on the Sabbath-day, when they should be in God's house, to witness against them, and so leave them; and shake off the dust of your feet for a witness against them, as a sign that God abhors and contemns them, as men condemn the pollution of the feet; because they have despised his grace, ministers, and ordinances: and tell them, they leave them. Let God and them deal together. For the Lord forbids them to reprove, or ware pains on an obstinate scorner, Prov. ix. 8. and Prov. xxix. 1. *He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.* For God gives up with obstinate sinners. Psal. lxxxi. 11. *My people would not hearken to my voice, so I gave them up:* And allows his ministers to do so too.

Patience. Let us to the purpose again. Since the wicked prosper so well, how is it with you, and the rest of the godly? For I see, for as hasty as ye are, ye guess at the truth.

Hasty. It is a world's wonder that I am alive, for, beside what trouble I meet with from them; providences are very adverse to me; my estate and means in the world decreaseth, health of body is away, and many a sad day as to spirituals; also my life is a continued tract of troubles.

Patience. How do you carry these troubles?

Hasty. I am able to carry them no longer. For when I meet with so much outward trouble, I

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conclude my religion is vain. Asaph did so before me, Psal. lxxvii. 'I have cleansed my hands in vain, and washen my heart in innocence: for all the day long I have been plagued, and chastened every morning.'

Patience. Your conclusions are like yourself, both rash and hasty: and ye have need of Patience, Heb. x. 36. to wait for the time appointed of delivery. That having believed the promises, obeyed the precepts, and submissively endured trials, ye may receive the things contained in the promises, Jam. v. 12. *Ye have heard of the patience of Job, and seen the end of the Lord;* the gracious outgate at last. Doth not the husbandman wait with patience for the fruits of the earth? And though many stormy blasts pass over the crop, yet at last, it comes to the barn-yard; heaven will make amends for all the trouble ye met with: and beside, as was said, ye have need of patience, and to learn patience by these afflictions, Rom. v. 3. *Tribulation teacheth patience,* Jam. i. 3. The trial of faith worketh patience; the one instrumentally, the other experimentally: and such a hasty man as ye, have need of these trials, 1 Pet. i. 6. *If need be, ye are in heaviness, through manifold temptations.* It is needful either for the preventing of sin, or for the purging away of sin. (1.) For the preventing of sin. Hos. ii. *I will hedge up her way with thorns, that she shall not find her paths.* Afflictions prevented sin in David, Psal. cxix. *Before I was afflicted I went astray; but now I have learned, by my afflictions, to keep thy law.* (2.) For the purging away of sin, Isa. xxvii. 9. *By this therefore shall*
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the iniquity of Jacob be purged, and this is all the fruit to take away his sin, Jer. xlv. 27. Moab hath been at ease from his youth; he hath not been poured from vessel to vessel, therefore his taste remaineth in him, and his scent is not changed. It had been good for him he had met with more trouble. It is also said, Psal. lxxiii. ‘They are not in trouble
 ‘as other men, therefore violence covereth them
 ‘as a garment.’ They are all useful; if thou wert in heaven, thou wilt see thou never got one affliction, but what thou stood in need of: moreover, it doth not evidence that thy religion is in vain, because thou art chastened, but rather the contrary; ‘for, if ye be without chastisement,
 ‘whereof all are partakers, then are ye bastards,
 ‘and not sons.’ The father’s chastening the child, doth not unson the child; he is a son still: yea, it is but thy rashness makes thee say so; for faith could take the same premises, from which thou concludes thy religion in vain. Ver. 13. *Nevertheless, of all my wants and the abundance of the wicked, I am continually with thee.*

Hasty. But I want all my children; therefore God doth not love me. He hath not taken them away, because he thinketh me not worthy of them; far less of greater blessings. My spark is quenched.

Patience. Neither doth this follow. Who can conclude that Job was not loved of God, because his children were not taken away by an extraordinary and untimely death? And David, 2 Sam. xxiii. 5. lamenting the loss of his children, saith, ‘Although he makes it not to grow, yet he hath
 ‘made with me an everlasting covenant.’ The
 Lord

Lord may take thy son from thee, and give thee his SON instead thereof; and where is thy loss then? When he hath taken thy child to himself, and given thee his Son to thyself. I heard of a man, that burying his only son, got such assurance that Christ was his, that he said, he would be content to lay an only son in the grave every day for as much manifestation: the Lord useth one way or other to punish the godly in this life; Amos iii. 2. 'You only have I known of all the families of the earth, and therefore I will punish you for all your iniquities.' But,

I would not wish a sadder sign of one appointed to ruin than to be left to sin, and not get some heavy stroke of this life; but hell will pay the fare for all to the wicked. And oftentimes the godly's loss is loss of children; this was Eli's punishment, 1 Sam. ii. 31. *Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, and there shall not be an old man in thine house:* Yet Eli was beloved of God for all that.

Hasty. But when I cry under trouble for relief he doth not answer my prayer; therefore he doth not love me.

Patience. Neither will this conclusion hold, *non sequitur*; and yet this was the conclusion of the church, Lam. iii. 7, 8. *He hath made my chain heavy; also when I cry and shout, he shutteth out my prayers: ver. 18. Therefore my strength and my hope is perished from the Lord; and yet, for all this, he recollects himself, that the conclusion was rash and hasty, It is good for man that he should both hope, and quietly wait for the*

salvation of the Lord, ver. 20. and downwards. This will I recal to mind; and therefore will I hope yet, though I said rashly, My hope was perished, when my prayers were not answered; and I am still getting new mercies.

Beside, that the conclusion holds not, thou grievously mistakes about the answer of prayer, thou thinkest thou gettest not a good answer, or no answer, if thou gettest not the thing thou seekest; but God is wiser than thou, and exchangeth with thee, and gives that which is more suitable for thee, as he did with Moses, *Exod. xxxiii. 18.* 'I beseech thee, shew me thy glory?' The answer is, 'No man can see my face and live.' But I will exchange with thee, and shew thee my goodness, and hide thee that thou shalt not see my glory, 'I will make all my goodness pass before thee.' And is not this God's goodness to afflict his own? Say it. David said it; 'It is good for me that I was afflicted.' The church said it, *Lam. iii. 27.* 'It is good for a man to bear the yoke in his youth; he sitteth alone and keepeth silence, if so be he may have hope.' Not like the poor hasty man, he had more patience; thou thinkest that continual discoveries of his glory would be best for thee; but he sees it is best to hide that from thee for thy good. *Hos. v. ult.* 'I will return to my place till they acknowledge their sin,' which they would not do, nor think upon it if I had stayed. The spouse. (*Cant. v. 2. 6.*) slept when Christ was present, and therefore he withdraws: and now, when he is away, she is in a better condition than when he is present; she is at duty. Our old bottles cannot hold this new wine; continual

tinual presence is like too much sunshine, which burns up the fruits of the earth; because, for as excellent as it is, we cannot carry it right; yea, the disciples themselves could not do it, Luke ix.

32. When Christ appeared in his glory on Mount Tabor, Peter and they that were with him, were heavy with sleep, they could not carry it: he also made an exchange of the mercy with Abraham, who prayed, 'O let Ishmael live 'n thy sight,' Gen. xvii. 18. The answer was, 'In Isaac shall thy seed be called.' And what lost he there? When what was refused him in Ishmael, the son of the bond-woman, the figure of the covenant of works, he got it made up in an Isaac, the figure of the covenant of grace, the son of laughter or consolation. If they get Christ the Son of the saints laughter, what loss though they want other things that they would have?

3. The prayer may be answered, and thou not know it; because it came to thee in another way than thou expected it: thou looked for it to come wound up in mercy, as to all the circumstances thereof, coming smiling to thee; and it came frowning, and wound up in wrath and vengeance, Psal. lxxv. 5. 'By terrible things in righteousness, thou wilt answer. Psal. xcix. 8. Thou answeredst them, O Lord; thou wast a God that shewed them mercy, tho' thou tookest vengeance on their inventions,' (Psal. lxxxix. 32, 33.) That is, they got mercy to their souls some of them; and yet their bodies fell in the wilderness. Thou mayest get a good answer, and lose thy estate, thy child, thy husband, or wife, as

these godly that did not communicate aright, (1 Cor xi. 30.) are brought to the grave; but their souls to glory. So it will not hold that the Lord loves thee not, because, as thou thinkest, thou gettest no answer to prayer.

Hasty. But the promises fail me; I cannot find any accomplishment of them, as the godly do; therefore the Lord does not love me: And tho' I love him not as I ought, yet I do not live and want him.

Patience. Neither does this follow. It may also be answered with a *non sequitur*: for thy haste and thy rashness appeareth greatly from thy own words. What, man! a lover of Christ, and yet, says, he loveth not thee? No such thing in all the world. For, 1. The very love of Christ is the fulfilling of a promise. He will give them a heart to love him; Deut. xxx. 6. 'The Lord thy God will give a circumcised heart, to seek and to love the Lord thy God with all thine heart, that thou mayest live.' And is he then as good as his word in that? Yea, and much more, that in thy haste thou overlookest, as David did, the whole promises, Psal. cxvi. 12. 'I said, ----- all men are liars: ' all that ever said, the promises belong to me. But how? It was, 'when I was in my woful haste.' 2. He says he loves thee; therefore the conclusion followeth not, Prov. viii. 17. *I love them that love me.* That is the *them*: with thy own confession, he loves thee: for thou saidst, thou lovest him: and when he says, *I love them that love me*; it is as good as if he appeared to thee, and told thee,
man,

man, or woman, by name and surname, thou art the person that I love.

Asaph also thought the promises failed him, Psal. lxxvii. 7, 8, 9, 10. 'Will the Lord cast off for ever? Is his mercy clean gone? hath he forgotten to be gracious?' But yet he concludes not that the Lord doth not love him: no, but confesseth himself to be in the wrong for the saying of it; *I said, Surely this is mine infirmity, my sin.*

Hasty. But the Lord hideth his face from me; and this is as death to me. Therefore he loves me not, Lam. iii. 2, 3.

Patience. Neither doth this follow: *Non sequitur* either. We find indeed, that the church argued thus, Lam. iii. 2, 3. 'He hath brought me into darkness; surely against me he is turned.' But it was in a hasty fit like thine; for it is inconsiderately drawn; for she says, it is good to wait patiently. A little more of my nature, Hasty, would make thy life more pleasant, Isa. viii. 17. 'I will wait for him that hideth his face from the house of Jacob, and I will look for him.' And so she may; for she hath a promise of a sweet return. Isa. liv. 8. 'In a little wrath have I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.' What, man! that is a strange haste! Wilt thou take as much patience as wait for him but a moment? Job drew also as rash a conclusion, Job xiii. 24. 'Wherefore hiddest thou thy face from me, and holdest me for thine enemy?' These are strange, jealous, and unbecoming suspicions, that poor, unbelieving believer

believers have of God, that he cannot turn about his foot (as they say) but he must be taken for an enemy : how unpleasant is this to him as constructing the worst of him ? What man in all the country would be pleased with this sort of dealing ? But Job doth not long hold at this ; for he beginneth to bode better things of him, verses 15, 16. Now, ‘ tho’ he should even slay me, yet ‘ will I trust in him. He also shall be my salvation,’ tho’ all the world had sworn the contrary. That was acted like a faint, and these were thoughts of God becoming his Majesty. But at every turn to cry out, God is mine enemy : fy for shame ; no more such rash and hasty language : he is not fickle and changeable like the bairns. He is God that changeth not ; therefore the children of his servants shall aye be preserved, Psal. cii. 28. A little more patience, man : and do as the church did, Isa. xlix. 14. ‘ The Lord ‘ hath forsaken me, but my God it is that hath ‘ forgotten me. Isa. xlv. 15. Verily thou art a ‘ God that hidest thyself ; O Lord God of Israel ‘ the Saviour.’ And who aught the church at that time more than you ? She was flesh and blood, and had as ill-will and as little need to want Christ as you or I either : they had souls as precious as ours are to be saved ; and I trow they were never the farther from being saved, that they had so noble thoughts of God. Wait upon him but a little : ‘ And to them that wait for ‘ him, he will appear the second time without ‘ sin unto salvation.’ For he is good to the soul that seeketh him, Lam. iii. To the soul that wait-

eth for him, as well as to the soul that sensibly enjoyeth him.

Hasty. But, alas! I feel his wrath pressing my spirit; he hates me, he doth not love me, that hath left me so.

Patience. Non sequitur. This doth not follow either. Felt wrath will not prove that he hateth thee. Psal. cxvi. 3. 'The sorrows of death compassed me about, the pains of hell got hold upon me.' And yet he says, I love the Lord, ver. 1. And the Lord says, Prov. viii. 17. 'I love them that love me.' He also says, ver. 5, 6. 'The Lord is gracious and merciful; I was brought low, and he helped me.' That was even low enough; tortured with the pangs of death, and got a dip in hell: and yet, I love the Lord, and he loves me for all that. If thou be not worse than this, in an hell upon earth, do not conclude that the Lord does not love thee. We find Heman also, Psal. lxxxviii. *I am counted with them that go down to the pit, free from among the dead; while I suffer thy terrors I am distracted.* Was not this a pitiful case, out of his wits with the agonies of hell; crying, *Wilt thou shew wonders to the dead?* I would count it as great a wonder if the Lord would pity poor me, and let me know he loveth me, as I would do, if he would pity one that is in hell, and bring it up; and yet, does he conclude that the Lord does not love him, or hath quite left him? No, no; he's lother to quit his grip of such a good bargain. Therefore he takes sure hold, ver. 1. *Lord God, my Saviour*, for all that is come and gone. And who has taught you more than poor distracted Heman? Take a little

little more patience, man: call back your rash, hasty, troubled thoughts, and search them over; it may be there is not such cause of fear as thou apprehendest. David was in a sad case, Psal. xlii. 6, 7. ‘O my God, my soul is cast down within me, all thy waves and thy billows have gone over me.’ Yet what follows, ver. 11. ‘Why art thou cast down, O my soul? and why art thou disquieted within me?’ He will not let his troubled thoughts go unsearched. O there is a noble spirit of a gallant saint of God, lying under a very sea of wrath, and yet sees no cause to be discouraged; ‘At the noise of thy water-spouts, all thy waves, and thy billows have gone over me. Why art thou cast down, O my soul? and why art thou disquieted within me? Trust in God, for I shall praise him,’ is strange, but very heavenly language. Jonah said, I am cast out of thy sight, and down to the bottom of the sea, yet will I look back again to thy holy temple. Do thou so too, man, and there is no fear yet: believe on the Lord, and all shall be well. ‘He is a buckler to all them that trust in him. He that believeth on the Lord shall not make haste.’

Hasty. But there is one thing I wonder at, why the Lord dealeth so favourably with the wicked, when it goeth so ill with the godly?

Patience. Not that his bestowing prosperity on the wicked is any sign that he loves them; nor his dealing so harshly with the godly a sign that he hates them: nothing like it; for ‘love and hatred is not known by all that is before us.’ But he does it,

1. That

1. That he may shew mercy to all, even to the wicked themselves. Matth. v. 45. 'For he is merciful to the unkind and to the evil.' And to shew he hath a love of beneficence to them as his creatures, to provide for them; though he hath a love of complacency in them, because they are sinners.

2. That he may put a difference betwixt the children and the dogs. These that get most of the world, even Alexander himself, it was but a bone cast to the dog, for it is all their portion; their heaven is all in this life, and an earthly heaven is a poor heaven. *Save me from that man that have their portion in this life, whose belly thou fillest with thy hid treasure.* What will come of them with it, when death and they yoke? Psal. xlix. *For they carry nothing with them to the grave.* They get their portion on this side of Jordan; but the godly have theirs on the other side of death. O Hasty! repine not at them: do not envy them of their portion; it is but a beast's portion, and common to them with the beasts. Why dost thou grudge at them, that have got but the blessings of the footstool? That Cabul portion, a portion of clay or snow that will away, and is on the wing already: they have not a night's tack of it. And he hath blessed thee with all spiritual and heavenly blessings of the throne, keeping nothing back from thee; God, Christ, heaven, and all is thine.

3. That he may convince men and women how low an esteem he hath of the world; he gives many a one large blads of room in it, that he will give no room to in heaven, in the covenant, nor in his

his love and affections. And if it were meikle worth, the Heathens and Mahometans would not have so much of it; adulterers, haters of holiness, swearers, drunkards, and graceless atheists, that will not serve God alone, nor in their families, and some of them not own public ordinances either, would not have so much of it: and if it were good, or much worth either, it would not be withholden from those godly Christians, from whom he hath not withheld his own Son: he counts not upon it.

4. He gives the wicked prosperity, and much of the world in judgment; both to make hell the more terrible to them, and to ripen and fatten them for ruin; as men do with slaughter-beasts; they put them in the fattest pastures; whereas these they are to spare are put in a poorer pasture, Jam. v. 5. *Ye have lived in pleasure on earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.*

5. That he may give them their choice: they chuse the world, and they get it, Psal. iv. 5. And the godly get their choice also, Psal. lxxiii. *None in heaven, nor the earth, that I desire beside thee.* And as we chuse our portion in the chusing-time, so will we fare when God cometh to deal our portions in the dealing-time.

6. To stop the mouths of the wicked, that they may have no excuse before his bar, that they run away from him, and would not serve him, Mic. vi. 3. *What have I done unto thee, and wherein have I wearied thee? testify against me. Gettest thou not from me corn, wine, and oil? And yet thou wouldest not serve me upon mine own cost,*
but

but bestowed it on pampering the flesh, and serving their idols, Hof. ii. 8, 9. *For she did not know that I gave her corn, wine, and oil, and multiplied her silver, which they prepared for Baal. Therefore will I return and take away my corn in the time thereof, and my wine in the season thereof, and I will recover my wool and my flax given to cover her nakedness.* Many a one that have much of the earth, have much to answer for, and are like to get little of heaven.

Hasty. Since things are so, I see I have been in the wrong to repine at God's providence. I beg God's mercy, and your pardon for what I have said in my haste.

Patience. God will forgive you, and so do I, for any offence you have done to me, or any others of the generation of the righteous.

Only take heed henceforth; have more patience, and give not way to your hasty nature. And for further information, go to the sanctuary and see their end, Psal. xxxvii. 37, 38. *Mark the perfect man, and behold the man of uprightness, for the end of that man is peace.* And all is well that ends well. *But sinners shall be destroyed together; the end of the wicked shall be cut off.* And what is the matter how they began, when they end miserable.

Hasty. I will keep thy commandments; Lord forsake me not utterly. For now I see, that thy paths are in the deep waters, and thy footsteps hid. Providences now, are like crooked pieces of timber, that I know not what use they are for; but these in the hand of the artificer are put in such a good order, that he makes a straight ship of them to
G
sail

fail the ocean. So will these, tho' never so crooked and adverse-like, land the believer in glory; and providence frequently produces the effect contrary to what it appeareth to do: therefore I cannot make Providence a rule to understand the Bible by; but the Bible a rule to understand providence by. And though I mistake the providence of God, seeing but a small part thereof now, and quarrel thereat, yet in the close I shall be made to say, *Surely he hath done all things well.*

Patience. Right glad am I: thus you have win to your feet again; and it puts me in mind of that word, Mic. vii. 8. 'Rejoice not against me, 'O mine enemy; tho' I fall, I shall arise again; 'tho' I sit in darkness, the Lord will be a light 'unto me.' And thanks to God, 'that the needy 'are not always forgotten, nor the expectation 'of the poor disappointed.'

Hasty. And I bless God that cast you in my way; and give you many thanks that you have so freely instructed me, and given me so much ground of consolation, when I was at the brink of despair. *Two are better than one.*

Patience. God forbid that I should refuse to help you, or any that desire my help; for this would not only be inhuman cruelty, but also cross the very end of the Lord's gifts to and dealings with myself; for what comfort and advice you got from me was dear-bought to myself, for I learned it in an *all of tribulation*, 2 Cor. i. 4, 5. 'Who comforteth us in all tribulation, that we 'may be able to comfort others with the same 'comfort wherewith we ourselves are comforted
' of

‘ of God. For as the sufferings of Christ abound
 ‘ in us, so also our consolation abounds by Christ.’

But one thing I would ask you, are all these captive rebels in a prosperous condition at all times ?

Hasty. Not at all. It is but commonly so, for the most part ; for some tokens of God’s wrath are manifested now and then upon some of them : for it happened a little after their banishment, when they were at the height of their wickedness, that the King hearing, that all flesh had corrupted their ways, except one family ; he sent word to the head of that one family, to make a ship, and shut himself into it ; which, when he had done with building, he said to him, Come thou into the ark, for thee only have I found righteous ; and then he opened the windows of heaven, and the fountain of the great deep, and destroyed them altogether : but some wicked person in that family crept into the ship, and as they increased, they grew as ill as ever before ; and, might not that be a warning to them ?

Patience. I think so indeed. But how carried they afterward ?

Hasty. I told you, as ill, I might have said, worse than ever before.

Patience. How then ?

Hasty. He sent a messenger to some cities, the chief whereof was Sodom, and cried to these that were his relations, *Up, get you out of this place, for the Lord will destroy this city :* and the man was scarce out of the city, when the flames of his vengeance came down and burnt up man, wife,

and bairn ; and turned it to a lake of water to this day.

Patience. Were they not terrified out of sin by this time ?

Hasty. Within a little, some of them were as high in rebellion as ever : and the king sent a messenger to all that had not a hand in the rebellion, to separate themselves and flee from their tents ; which, when they had done, the very earth rent under their feet, and they went down alive into the pit.

Patience. How did they do then ?

Hasty. They then beginning to fear, said, *We die, we perish, we all die :* Therefore they began some of them to seek to get this evil remedied ; but the remedy they took was as ill as the disease.

Patience. What did they do ?

Hasty. They began to sacrifice to the Lord, thinking that he would spare them, often hearing that the Lord called for sacrifice from them : but they brought strange fire, which the Lord commanded them not. And then the anger of the Lord was kindled against them, and the fire of the Lord brake out upon them, and they died before the Lord, Lev. x. 1, 2, 3.

Patience. What ! was there no fire on God's own altar, to do his own work ; but must he be still borrowing a spark from them ? Had not God given a Bible, man ?

Hasty. Yes, he had.

Patience. But why did they not make use thereof ? It would have been both easier ; and besides, they would have been sure of his favour : and
he

he would not have met them in a flame, saying, *Who hath required these things at your hands?*

Hasty. I know not if they can give a reason for every thing they do, that will stand valid in law with them. But yet they have reasons.

Patience. What are they, man?

Hasty. 1. They see others take their own sparks to God's altar; for they and the Romans are door-neighbours, and all the Roman altars are reeking with wild-fire: and they will have theirs that same way.

Patience. But where happen they upon that strange fire?

Hasty. What needs you ask that question, man? All their neighbour city, Rome, is on such a flame with this fire, that ye would think the city would be consumed with it, and all the neighbour villages. There is enough to be had there; and they go to the next door, and borrow a coal.

Patience. I wonder why they do that, man? I think they should never be warmed at the fire: it is but earthly fire. Would not God's fire be much hotter?

Hasty. I wot not what ye call hotter, man. But I think they came hotter away from their altars, where they set on the Roman fires, than ye do, that come from the altar, where ye are served with God's own fire.

Patience. That is strange! How hot will they be then?

Hasty. Even as hot, as you can hardly behold them afar off and not to be scorched; and these that are nearest them are burnt up quick, like fagots at flakes, out of hand.

Patience. I wonder how it came to pass?

Hasty. I will tell you the reason. God's fire is a meek and heavenly fire, for the benefit of the persons to warm them at: but this Romish fire was borrowed from hell; the design and nature of it is not to warm but to burn, either both soul and body, or else the body alone; any of them that you please. But, 2. Men are more hot upon, and tenacious of their own inventions, than of the Lord's institutions, Psal. cvi. 36, 37. *They went a-whoring after their own inventions.* And they were so hot upon these inventions, that they slew their own children, and sacrificed them to idols, and to devils: but God's fire is not so hot as to burn persons, and to shed blood. So, ye see, as the Romans borrow their fire from hell, it goes to hell again; it is a sacrificing to devils. And from whence comes this strange fire but from hell, that men are so hot upon? Luke xvi. 27, &c. The rich man in hell says, send Lazarus from the dead to convert my brethren. He, tho' in hell, esteemed human inventions before the Word of God: and, O! how hot was he upon the head? When Abraham would convince him, that his strange fire would do him no good, but Moses and the prophets were the only thing. Nay, father Abraham, but they will believe. It was a giving the lie to Abraham glorified, tho' he be now beyond sin. Nay, Father, but my invention will be better than the Bible. So is it with these that take strange fire, and teach strange doctrines, the commandments of men; they rather break the Sabbath six times before they break their superstitious days once: yea, there

there are of them that have not for seven years been in the church, that never forgot to observe Christmas all that time once. And they will rather break all the commandments than quit their ceremonies; yea, they break them to establish these. The sixth command is, *Thou shalt not kill*. And yet many have they killed, because they would not yield to their ceremonies. The third command is, *Thou shalt not take the name of the Lord thy God in vain*. And yet these that can hardly speak a word without an oath, ye will not miss them kneeling on Pasch-Sabbath at the sacrament, and prating over the Book of Common Prayer like parrots; which is brought from Rome, translated into English.

Patience. But doth the Lord inflict no lighter punishment upon them than death?

Hasty. Yes; some are cast out of their lands, have their children taken from them, being suffered to die in the hands of murderers, or other untimely deaths: the Lord sets some of them by the ears among themselves, that they sheath their swords in one another's bowels at their drunken cups, sometimes on the Lord's Day, sometimes on other days; sometimes they drink their death with their own hands, and die in a surfeit; some with other judgments, Rev. xvi. 21. And yet they go on to blaspheme the name of the Lord, and do not repent of their deeds.

Patience. But doth he not take more meek and mild ways to reclaim them?

Hasty. Yes, for these judgments are all extorted from him; they are his works, but his strange work; for every eight days at least, he sends ambassadors

ambassadors of reconciliation through the world, praying them in Christ's stead to be reconciled to God, 2 Cor. v. 20. saying, 'Return unto me' and I will return unto you, saith the Lord of Hosts,' Mal. ii. 7. 'Return, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord.'

Patience. I am sure these ambassadors are welcome guests among them. Rom. x. 15. 'How beautiful are the feet of them that preach the gospel of peace, that bring glad tidings of good things!' The worse things of these men, even their sweaty spilt feet may be beautiful in their eyes.

Hasty. It is far otherwise, 2 Chron. xxxvi. 15, 16. 'The Lord sent to them his servants, because he had compassion on them, but they mocked his messengers, misused his prophets, and despised his words.' So that the Lord laments over them, Matth. xxiii. 37. 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, but ye would not?' I would; and ye would not.

Patience. And what doth he then?

Hasty. He sends messengers again the second time, with the same embassy of peace, Matth. xxii. 4. 'Again he sent forth other servants, saying, all things are ready, come ye.' Peace and paradise, all blessings, earthly and heavenly, that ye stand in need of are ready.

Patience.

Patience. How do they welcome the second messengers ?

Hasty. Just as they did the first ; Mat. xxi. 35, 36. *Again he sent forth other servants more than the first, and they did unto them likewise ; and evil intreated them, and cast them out of the vineyard : They beat one, and killed another, and stoned another.*

Patience. How did he then ?

Hasty. Ye shall hear more of that afterwards. The king sent to them his own son, saying, *They will reverence my son.*

Patience. So might they well do ; but did they so ?

Hasty. Not they. For, whenever they saw him, they conspired against him, saying, *This is the heir, come let us kill him, and the inheritance shall be ours.* If once Christ and his gospel were out of the land, we will be come to our own kingdom ; we will get leave to live as we list. Then they began to sing.

HASTY.

Poor Hasty, 'mong the rebels he

hath for a long time been ;

Such wickedness among them found
thought never to have seen.

The thing that was most wonderful,
that made me to admire.

The great abundance God gave them,
plagu'd these whom they lov'd dear.

Conclusions they then did infer
on either part not good ;

From temporals to things divine
did each of them conclude.

Poor

Poor Hasty, in affliction said,
 all my religion's vain :
 But, my good God assisting me,
 I'll never say't again.
 These in prosperity did prove,
 that all therefore was right ;
 But I'm afraid they find it yet
 but folly at the height.
 What ! do they think to live in sin,
 and God's church overthrow :
 That God above they will command,
 as they do men below ;
 And then to heaven straight will go,
 when their life's spent in sin ?
 The Word of God deceiveth us
 if ever they win in.

PATIENCE.

On ceremonies they are mad,
 which their own heart devise ;
 But for such service God thanks none ;
 for they his Word despise.
 What profit can be had by them ?
 they're wise who understand ;
 For God did never them require,
 nor will take off their hand.
 Were they but wise and understood,
 and left the same at last,
 And close would cleave unto his Word,
 he would not crave the rest.
 Our fathers, say they, kept the same,
 and we think they are blest :
 Stiff-necked, like your fathers, ye
 the Holy Ghost resist.

Their

Their Yule is not the least of these;
 then they must fare right fine,
 And preach, and pray, and worship too
 Bacchus the god of wine.
 Our God is holy, just, and HE
 such service doth abhor:
 Instead of God, their belly they
 and Bacchus do adore.
 Before that idol-day, they'll break
 rather the Ten Commands.
 Human inventions they hold fast,
 but God's laws are no bands.

HASTY.

Poor rebel men, that have rebell'd,
 how loth are they to yield!
 For arms high lifted up have they,
 with God to fight a field.
 Their obstinacy is so great
 they persist and rebel;
 Before to him they will submit,
 they'll rather land in hell.
 God's mercy's to them wonderful,
 his love transcendeth far:
 For other servants sendeth he,
 when the first killed are.
 The proffered terms easy are,
 to henceforth holy live;
 All bygones shall be bygones then,
 he'll graciously forgive.
 And when all others they reject,
 he sends his Son at last,
 Expecting they will him receive,
 when they refus'd the rest.

But

But better do they love their lusts,
 than heaven, Christ, and all.
 They will not have restor'd by him
 what they lost by the fall :
 But let us reconciled be,
 accepting of his grace,
 And holy lives live here away,
 and our end shall be peace.

PATIENCE.

O foolish man ! who can bewail
 thy obstinacy strong ?
 That malice hath resisted love
 so long, so long, so long.
 Whence comes that love and patience both,
 peace-messengers that call ;
 The one despis'd, the other slain ?
 himself refus'd withal.
 O come and rise, O rise and come,
 and blest for ever ye.
 But if ye bide away, ye're gone,
 ye'll die, ye'll die, ye'll die.

Then said *Patience*, What way shall these poor
 captives be got brought home again ? What
 course shall be taken with them to make them
 leave their sin, and embrace this so great salva-
 tion.

Hasty. Alas ! I am now wearied with long dis-
 course and fore travail : let us repose ourselves a
 little, for there I see two men coming up, better
 than we. If you please, let us hear them.

Patience. That is well said, for the Holy
 Ghost saith, *Let us be swift to hear, and slow to*
speak : and, let every man esteem another better
 than

than himself: and, let nothing be done through vain glory, but in lowliness of mind. And though there be much passion in thee, yet there is also much good.

Hasty. No thanks to me, but to God and you, for any good in me; but the rest is mine own, and that is mine own, and that is my grief.

Then these two excellent men kept silence, from which I received much instruction; and the other came up and saluted them, and asked, how they spent the forenoon.

Patience and Hasty. We began the day where God began with us in Paradise, and have continued talking thereupon even till now; that it is time that we had a little refreshment, for it is now the noon-tide, the sun is in the meridian, is it not?

The other two answered, It is: but do you not mind the example of the Lord? When he had much to do, and the disciples prayed him, saying, *Master, eat;* he said, *I have meat to eat that ye know not of; it is my meat and my drink to do the will of him that sent me.* What would ye think to dine to-day as Christ dined? And as the holy prophet Jeremiah? Jer. xv. 16. *Thy words were food, and I did eat them; and they were to me the joy and rejoicing of my soul.* We have here neither the bread nor the wine, but we have the Bible, and that is all: and what would ye think to dine upon that same? They are not to mean that have it; many one have paid dear for worse fare at a time, have they not?

Patience and Hasty. Glad are we! for his words are sweeter than the honey and the honey-comb:

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and I think they are not worthy of a Bible, who prefer it not before their necessary food; and that have their belly for their god, their end is destruction, who mind earthly things. Then answered

Goodnews and *Anxious* (for that was their names) Where brake you off your discourse? It were a pity but to follow it out to *Amen*, as briefly and edifying as we can.

Patience and *Hasty*. We talked of the creation, of the covenant of works, of the breach thereof, of man's sentence and banishment, of their behaviour afterward, of their sinful life, and punishment for the same, of the favourable providences to the wicked, and cross providences to the good, with the reasons thereof, and how they used the messengers that the Lord sent them, killing them: and just as we saw you, we were going to enter upon the Lord's sending of his Son, when all his messengers were despised.

Then *Goodnews* and *Anxious* began thus:

Anxious. What is this SON of GOD, that the Lord sent to these rebels, when they had slain his ambassadors?

Goodnews. What, man! dost thou not know the Lord Jesus Christ, the only name given under heaven whereby we can be saved? It is a shame to be ignorant of him, though there were no more.

Anxious. It is a shame to be ignorant of him, and it is a shame to say we know him. For to be altogether ignorant of him, there is no salvation; for it is the way to eternal life, to know Jesus Christ whom he hath sent. The daughters of Jeru-

Jerusalem, Cant. v. 9. asked the same question, *What is thy beloved?* But no man knows so much of Christ, that they need not know more: I love not these that are content with what knowledge they have win at of him. But I am so anxious to know him, that I think upon him night and day; I think on him when I am waking, and I dream of him sleeping. Do you think that it is enough for me to know him, as I know Moses, Isaiah, or Paul? Was Paul crucified for me? And did my sins get all the dead stroke in him? Hath Isaiah influence upon the heart to renew it? Is it enough for me to rest on an hear-say knowledge of Christ? 'Tis not a hear-say knowledge of Christ that will take me to heaven, otherwise all the devils would throng heaven to the doors, for they all hear of Christ; all the sinners in the Christian world would be saved if it were so. *And yet many are called, but few are chosen.* And beside, they never know him right, that are not made even like him, transformed into his image, 2 Cor. iii. 18. And I am sure I am very unlike him yet; yea, as unlike him as hell is unlike heaven: his glory, seen in the gospel glass, is a glory of holiness, into which they are transformed: and behold I am vile. There is a saving glory in him, Isa. xlv. 22. *Look to me, and be ye saved.* And I am in slavery to sin and the curse; and do I know him then? There is a glory of love in him, that warmeth the most frozen heart, and makes it burn with love to God and his ways; and my heart is cold and frozen: and do I know him aright? Alas, no! O how anxious am I to know him!

Goodnews. All this is true; and we never know Christ aright till we be united to him, as the body to the head, and as the head sheds down enlightning and enlivening influences on the body, that so we be influenced with his grace: we never know him aright till we know that we are acted by the life of Christ, and that same spirit whereby Christ is acted, Phil. ii. 20. *I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me.* But I have great expectation of you, tho' ye know not what ye would of him; for the knowledge of him is a growing knowledge; 'tis not a lesson of one day this, but to be had by diligence and long continuance, Hos. vi. 3. *Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning.* By diligent attending upon, and improving of ordinances, thereby shall we know experimentally that the Lord is gracious, John viii. 31, 32. *If ye continue in my word, then are ye my disciples indeed, and shall know the truth, and the truth shall make you free:* as the morning-light, that still ariseth, and beautifieth and refresheth the earth, and maketh it fruitful, and dispelleth all darkness.

But, before we proceed, I would ask one thing at you, how got you that name? For, as your name is, so are ye; *Anxious* is your name, and *Anxious* is your nature. Did you get it from your father? If ye did, I am sure they would call him a prophet in that country, where they are not well acquaint with prophets.

Anxious. Nothing less. My name at first was *Security*; and I was so called, from a dull and dead disposition that I had: In these days ye would

would not have fear'd and fell'd me both; for, if the house had been in flames about me I valued it not: tho' ye had laid me on the top of a mast, I would have feared no more than if I had been lying on the top of a rock. My mother's name was Vain-hope; because, when running to hell, she commonly said, That she hoped to be saved. I also had a brother they called Mr. Like-father, and a sister they called Mrs. Mother-like, and the youngest sister's name was Mrs. World's-fashion: the reason was, ye might as well make the fire to seek downward, and the mountains to mount up to the clouds, as make them do any thing except what they saw their father and mother, and the rest of the world to do. And the father of us all was called Mr. False-peace: he dwelt long in a city called Darknes; and he got the name from a custom that he had to say, *I shall have peace tho' I walk after the imaginations of mine own heart*; as also from a strong man, that had the custody of the house, who used to cry, *Peace, peace*; when sudden destruction was close at the door. And I will tell what I heard my brother say and maintain in the face of Jeremiah (for he was a brisk bold fellow) Jer. xlv. 17. *We will certainly do whatsoever goeth out of our own mouth, to bake cakes to the queen of heaven.* I wish he had lost his frying pan that day. And what was his reason? Because his father did it. And I heard my sister say, which was bolder yet, and that in the face of Christ, John iv. 20. *That they ought to worship in Gerizim*; because her father worshipped there. And my youngest sister would be up with the foremost in the fashion; if lying security

curity, swearing, reproaching religion was the fashion of the world, it was her fashion also. And I saw Paul meet with her upon a day, and seriously dehort her from it, Rom. xii. 2. *Be not conform to this world, but be ye transformed by the renewing your mind*: and again, *Let us not sleep as do others, but let us watch and be sober*. They should have another spirit than the men of the world; to follow the Lord fully; they should have other manners, other ends, other language, and other habits than the men of the world.

Goodnews. How came ye to get your name changed?

Anxious. When I was lying upon my bed upon a time, I heard the dreadfulest thunder-clap that ever I heard all my days, and such dreadful flashes of lightening came into the house, that I thought it should have burned up the house, Heb. xii. 18. and then there was blackness of darkness and tempest; and then I heard a dreadful voice, saying, Deut. xxix. 19. 'If any man bleſs himself, saying, I shall have peace, tho' I walk after the imaginations of mine own heart; the Lord will not spare him, but the fury of the Lord shall burn against him, and all the curses in this law shall come upon him; and I will blot out his name from under heaven. The hope of the hypocrite shall be like the giving up of the ghost. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as did your fathers, so do ye,' Acts vii. 57. And then I despised my idol-fancied happiness, when I got such a wakening, and I got quickly up, and cried to the family, *Up, get you out of this place, otherwise*
ye

ye are all but dead men. But they said, Bind the fellow, for he is gone mad. For, *my words seemed to them as idle tales, and they believed me not.* And then, *I heard another voice, crying, Come out from among them, be not partakers of their sins, lest ye share in their plagues also.* And then there came a very tender hearted person to me, crying, O let me now run and meet him! who took me quickly by the hand, and pulled me out: and I asking at him what I shall do? He bade me escape for my life, and come to one that I would find at a little distance called Goodnews. And every one seeing me in haste, and flying like a pursued person to the city of Refuge, or like Lot out of Sodom: they called me Anxious: also, because I earnestly enquired of them about several things that they cared not for, neither knew they ought about them. And when I fell a-weeping thereat, they would say, What aileth this anxious fellow to weep so? And now by the mercy of God, I am come at last to you Goodnews: and, *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.*

Goodnews. Who was it that spoke so terribly to you? and who was it that pulled you out.

Anxious. May-be ye know better than I.

Goodnews. It was the Lord Jesus Christ that Patience told you was sent to redeem the lost elect world, Acts ix. 6.

Anxious. That is a wonderful Lord Jesus Christ; I thought it had been the like of Moses.

Goodnews. Yes. To them whose He is, Isa. ix. 6. *To us a Son is given, and his name shall be called WONDERFUL.* All that ever got him are wondering

wondering at him. I see he and ye are in speaking terms; I wish ye never funder again till your salvation be secured, and your soul sealed to the day of redemption by the Holy Spirit.

Anxious. The Holy Ghost! who is that?

Goodnews. What, man! dost thou not know the Holy Ghost?

Anxious. I hear of him by the hearing of the ear, but as for any further knowledge of him, I fear I may say as these said, Acts xix. 2. *I do not so much as know whether there be any Holy Ghost.* For, do not the devils, and these that sin against the Holy Ghost, know that there is a Holy Ghost? But I would aye have that knowledge that would make me better. They say, they never knew the Holy Ghost, that are not sanctified and made holy by him, Tit. iii. 5. They say, they never knew the Holy Ghost aright, but they that find Christ's purchase made over to them by the Holy Ghost, Tit. iii. 6. The Spirit's gifts and graces, by Christ's merits, are shed upon us. Christ merits the Spirit, and the Spirit renews us, and gives us the purchase of Christ. They say, when the Holy Spirit cometh, he will *teach us all things*. And *I am more brutish than any man*. They say, where the Holy Ghost is known, the person is a mortifier of sin; for, through the Spirit, mortify they the deeds of the body. And is not sin strong in me? They say, they that know the Holy Spirit aright, they are fervent and serious supplicants, Zech. xii. 10. They say, they know not the Spirit aright, that are not abounding with consolation, some time or other, more than I can pretend to. Alas! all this considered, I may say, I
know

know not the Holy Ghost. And they say, they that have the Holy Ghost, they have the earnest of heaven. I fear, the child on the breast knows as much of the Holy Ghost as I do: and, poor I, thought that Christ had been the only person concerned in the work of redemption for a long time; and ye say, the Holy Ghost is so also: and I think it is so; but, O that I felt that it were so! that would be better. I must learn to know this better.

Goodnews. Now ye say, there are two concerned in the work of redemption; and what if I should say three? the Father, the Son, and the Holy Ghost.

Anxious. The Father also: who is that?

Goodnews. *Hast thou been so long time with me and yet hast thou not known the Father? When it is eternal life to know him.*

Anxious. I may say with Philip, *Shew me the Father, and it sufficeth us.* I sometimes thought, and little better yet, that the Father was full of justice and wrath against sinners, and that Christ did all. But it is not an hear-say, that there is a Father that will suffice me. They say, that none know the Father right, but they can say, he loved them, that he gave to them his only begotten Son; and that are able to reason from it, Rom. viii. 32. *He that spared not his only begotten Son, but delivered him for us all, will he not with him freely give us all things?* Alas! any thing passeth for the knowledge of eternity now; and aye the more that I know of one, I think I know the less. Can I say, that God hath loved me;

me, and given me Christ? Would to God I were able.

Goodnews. I have heard you all along, and find, that tho' your knowledge be not great, yet it appeareth to be of the right stamp; for ye are both anxious to know, and that not only that you may know, but that ye may experience and win to the most sublime and saving knowledge of a Deity, and what hand they have jointly in the carrying on the work of redemption: and tho' your knowledge be but weak; yet, I say, it is hard to determine what degrees of knowledge may consist with grace; but surely, where revelation is but little, we may expect that knowledge may be the less, and yet true grace there: was not Philip's knowledge weak? *Shew us the Father, and it sufficeth us.* Tho' Christ was with him bodily, yet the revelation was not then so great as now by very far: Christ had not then suffered and risen; they wanted the writings of the whole New Testament; and it was much for them to see a man in a low estate speaking to them, very hungry and thirsty, rejected by the most part, and sometimes weeping, sometimes flying to hide himself from his enemies; I say, it was a great matter for them to know and believe that that was GOD in the flesh. But of what thou sayest about the weakness of thy knowledge, of what hand the Person of the Father and the Holy Ghost had in the work of redemption, and how God sent his Son, when other messengers were slighted; we shall begin at the fountain-head, and bring you to the spring of the well of salvation; for, tho' Christ came in the flesh,
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all the persons had an hand in the contrivance ; and, as one saith, "The flesh that the Son of God took upon him, was like a garment that three sisters did weave, and one of the three wore it."

Anxious. That is the very thing I would be at ; pray you proceed to that excellent work.

Goodnews. First. The Father did chuse the house, the elect world : the source of all is the electing love of God, Eph. i. 4. *He hath chosen us in Christ, before the foundation of the world.* 2. The Son redeemed the house. Tit. ii. 14. *Who gave himself for us, that he might redeem us from all iniquity.* 3. The Holy Ghost purifieth and dwelleth in the house, John xiv. 17. *Even the Spirit of truth, for he dwelleth with you, and shall be in you.* Tit. iii. 5, 6. But, as I said, still the spring and source of all is love ; the love of God Father, Son, and Holy Ghost. From this love Christ came, 2 Thess. ii. 12. *God, even the Father, who hath loved us, and given unto us everlasting consolation, even Christ, called the consolation of Christ.*

Anxious. Declare this matter concerning electing love to me ; for it is very mysterious.

Goodnews. God's electing love, is his eternal, holy, and wise, unalterable purpose of love to a number of lost men, appointing them to eternal salvation in and by Jesus Christ. Eternal love, and therefore free love. Eph. i. 4. *Chosen us in him, that we might be holy.* 2 Thess. ii. 13. *God having, from the beginning, chosen us to salvation, through sanctification of the Spirit, and belief of the truth.*

Anxious. I thought that Christ had been the cause of election.

Good-

Goodnews. No, Christ is the meritorious cause of salvation; but his righteousness (I think ye mean) is not the cause of election: for, tho' sin be the meritorious cause of damnation, yet it is not the cause of reprobation; but the Lord's holy, just will and pleasure in passing of them by: so Christ's righteousness, tho' it be the meritorious cause of salvation, yet it is not the cause of election, but God's love, 2 Thess. ii. 12, 13. 'God, even the Father, who hath loved us, and 'given unto us everlasting consolation.' Therefore, many that have pleasant thoughts of Christ, they are far in the wrong to the Father, that they have so harsh thoughts of him. Was it little that his love to them was so great, that he parted with his own Son for them? John iii. 16. 'God 'so loved the world, that he gave his only begotten Son.' And Christ in election, was condescended on to be given to be the Redeemer; and so is the effect of election, and not the cause of it.

Anxious. But, was it not our foreseen faith and good works that was the cause of election, as Papists affirm?

Goodnews. Nothing less. For that which is not, produceth no effects. 'Tis most absurd to say, we merited salvation before we had a being. 2. It is the fruit of election, therefore cannot be the cause. The beams give not light to the sun, but the sun to the beams. 3. It were blasphemous to say, that God dependeth on the creature in his actings, and not the creature upon God, Rom. viii. 29, 30. Ephes. i. 4, 5. He elected us, that we might believe, that we might be holy: not because we would believe, or would be holy, John

xv. 16. *Ye have not chosen me, but I have chosen you.* God depends not on man in any thing (much less in the decrees, where all was ordained whatever came to pass) but man upon God.

Anxious. But, may not the decree of electing love be altered? A person elected, and given to Christ, and yet perish? as some say, An elect to-day and a reprobate to-morrow?

Goodnews. Not at all: for, *All that the Father gave Christ shall come to him; and he that cometh he will in nowise cast out.* Isa. xlv. 10. *My counsel shall stand.* He keeps the gift well for the giver's sake. Naboth would not quit his vineyard, because it was his father's inheritance; much less will Christ quit his people, his inheritance. It is called *the immutability of his counsel*, Rom. ix. 11. and ver. 19. *The gifts and calling of God are without repentance*, to wit, the gifts that come from electing love. Indeed he may take an earthly kingdom from a Saul, for not destroying the Amalekites: but he will not take an heavenly kingdom from a Peter, even for denying his master, 2 Tim. ii. 19. *The foundation of God standeth sure; having this seal, the Lord knoweth who are his.* Electing love is a sure foundation; and the superstructure of salvation, that is built thereupon, will stand out a storm and abide a blast, Heb. xi. 10. *They looked for a city that had foundations, the builder and maker whereof is God.* The church built hereon, the gates of hell cannot prevail against it. 2. They are sealed and made sure, as men secure any thing by a seal: *Having this seal, the Lord knoweth who are his.* And if the elect fall away, the
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cause

cause will be either on God's part, or our part : but it can be said of neither ; therefore they cannot fall away. Not on God's part ; for he hath secured them by a seal, and exactly knows them by his own stamp upon them : not on our part either ; because Christ is our cautioner, that we fall not away, Heb. vii. 22. *He is the surety of a better testament.* And, beside all this, there is a connection betwixt all the links of the golden chain of salvation, Rom. viii. 33. *Whom he predestinated, them he also called ; whom he called he sanctifieth, justifieth, and glorifieth.* Moreover, Christ commands his disciples to rejoice that their names were *written in heaven.* It would have been but small ground of joy if they might be blotted out again. Wherefore else is it called the book of life, if it be not that their life and salvation is secured that are written in it? *Written among the living in Jerusalem, and written in heaven ;* to hold out their stability and certainty of winning to heaven, in opposition to these that are *written in the earth,* Jer. xvii. 13. that is, their names, expectations, souls, and all perish, like letters written upon the sand ; easily obliterated and put away with one puff of wind.

Anxious. But, Moses prays, Exod. xxxii. 32. *Pardon this people, or blot me out of the book that thou hast written ;* therefore they may fall away.

Goodnews. That is not the Book of Life, of election, but of this present life ; for, he is praying, That before the Lord should cut off all Israel, he rather die in their room. 2. Grant it were the Book of Life, yet it would not prove election alterable, because it is not an affirmation on that
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the thing may be done; but only wish and desire, implying a condition, if the thing were possible, as it is not; such was his zeal and fervour in prayer; and persons in such a frame will pray for that which they know will never be. As Christ prayed himself, That the cup might depart from him, which he knew would not depart: hereby he only holds out, that he had sad apprehensions of death, and that the wrath of God was very terrible. So Paul prays, he might be accursed from Christ for Israel; not that he would be separated from him with respect to grace and holiness; for, that would both have been unacceptable to God, and most impious in him: but that, before all Israel should perish, he rather not come to heaven, if it were possible, which he knew it were not possible. And this is a fit of zeal also.

Anxious. But the Psalmist prays, Psal. lxxix. 28. That *their names might be blotted out of the book of life.*

Goodnews. That is no more, but, let it appear that their names were never written in it, as they thought; and the following words prove it; *Write them not among the righteous.* They are not written there as yet. That is, Goodnews, the decree of electing love stands sure as a rock.

Anxious. But can any man win to a certain knowledge that he is elected?

Goodnews. Papists, Arminians, and some Protestants, that are too near of kin to them, say, they cannot. But what's the matter what all these enemies to the truth and power of godliness say? For one thing is said, and another thing seen, blessed

be God. And I think no wonder tho' some of our Protestants say it cannot be attained; for it is to be won at when persons give more than ordinary diligence, 2 Pet. i. And they not giving such diligence, but give up themselves to laziness win never at it; and because they get it not themselves, they think others get it not neither; but they are beguiled: for it is a shame for them, and an arrant boldness, both to contradict that which is so clearly revealed in Scripture, and so sweetly experienced by the saints. Job had it; he says, *I know that my Redeemer liveth.* Moses had it; *He is my God, and I will praise him.* The Church had it, Cant. ii. 16. *My beloved is mine and I am his.* Mary had it; *My soul rejoiceth in God my Saviour.* Heman had it, Psal. lxxxviii. 1. *Lord God my Saviour,* saith he. Paul had it; *I know that Christ loved me, and gave himself for me.*—I wish they would give the diligence that other folk gave, and had it also, that we might not be vexed with these lies against the truth.

Anxious. But what course shall I take to get it?

Goodnews. Ye need not climb up above the clouds, and turn over the decrees, and search the secret records of heaven; we must not begin at the cause and seek the effect, but ye must begin at the effect and search back to the cause. Go in to your own hearts and consciences, and see if the fruits of election be there to be found; see if ye can find faith, repentance, and holiness there: and thus reason with yourselves, whosoever has repented, believed, and become holy, that person is elected: but I find all these in me; *ergo*, I am elected, Ephes. i. 4. chosen to holiness.

Anxious.

Anxious. Doth this certainly exclude all fear, and still abide with the persons?

Goodnews. It doth at sometimes exclude all fear, and doubteth no more that it shall be glorified, than if it had been in glory a thousand years ago; Psal. lxxiii. 24, 25. 'Thou wilt guide me with thy counsel here, and afterward receive me to glory.' It is not *may-be* thou wilt; but, thou *wilt* do it. Psal. xxxiv. 'This poor man cried, the Lord heard, and delivered him from all his fears;' not from some of them, but from them altogether. 1 Tim. i. 15. 'This is a faithful saying, and worthy of all acceptation, that Christ came to save sinners, of whom I am the chief.' Not *may-be* I am, but he plainly asserts, I really am the chief of sinners. I know some that have had such degrees of it, that have found no more trouble than if they had been in heaven, but great composed peace, serenity, and tranquillity of soul; and said, it was not the place, but the enjoyment of God that made a man happy. 2. Though the thing be aye alike certain in itself, yet it is not aye alike manifest to the sense of the believer.

Anxious. When is it least discernible?

Goodnews. 1. In time of great sin, especially against light, as David's sin was. Sin obscureth the letters of our evidences, that we cannot read them as sometime a-day we could do. 2. In time of great affliction, Lam. iii. 2, 3. 'He hath brought me into darkness; surely against me is he turned.' And Job saith, Job ix. 16. Though I had called, and thou hadst answered me, yet would I not believe that thou hadst spoken; for
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‘thou breakest me with a tempest.’ 3. When they had got no answer to prayer, Lam. iii. 18, 19. ‘Also when I cry and shout, he shutteth out my prayers.’ And then he saith, ‘My strength and my hope is perished from the Lord.’ 4. When they are rash, and do not ponder all things deliberately, Psal. xxxii. 22. ‘I said in my haste, I am cut off from thy presence.’ But it was a rash word, *Thou heardest me nevertheless* of all that. 5. When Christ hides himself, the sun of the spiritual world is withdrawn; then, tho’ they want not his influences, and advantage by him, yet they want light to read their evidences, and his comfortable beams to refresh them: and then they will say, *The Lord hath forsaken me*; I cannot well adventure to call him *my Lord*.

Anxious. But, when is it that they ordinarily have it?

Goodnews. Readily at first conversion, as Paul, Acts ix. 17. he was filled with the Holy Ghost. 1 John ii. 13, 14. ‘I write to you, young men, because ye have known the Father; and to you, little children, because your sins are forgiven you.’ The Lord wyleth them on to their duty for their good at first, as it were with smiles and apples, as parents do their children: but when more experienced, he doth it with frowns and rods; and, get you out of my presence. The kindness of youth and love of his espousals is great, first, when Christ and the person meeteth.

2. When much in the exercise of prayer for themselves or for the Church, Dan. ix. 23. *O man of desires! thy prayers are heard.* Ye that say ye cannot

cannot win at assurance, become men of desires. Pray much.

3. When called to great work, Gen. ii. 2, 7. *The Lord appeared to Abraham* before he was called to leave his country. And to Jeremiah before he was sent to preach, saying, *Before thou wast formed in the womb I knew thee.*

4. Before they be to meet a dark day and dismal dispensations. So Christ, before he is led to the wilderness to be tempted of the devil, the voice from heaven says, *This is my beloved Son, in whom I am well pleased.* The next news is, 'Then was Jesus led of the Spirit to be tempted of the devil.' Thou wants assurance, thou shalt not get such a blast; but if thou have it, there is a cloud gathering: prepare for an onset. Christ, before his passion, death and pains of hell, is taken up to Tabor, and gets a dip in heaven, Psal. cii. 'Thou hast lift me up on high, and cast me down.'

5. When they are under persecution for the truth: 'If ye be persecuted for righteousness sake, happy are ye; for the Spirit of glory and of God resteth upon you.' When Joseph was put in ward unjustly, it is said, 'The Lord was with Joseph' in the prison-house. And Paul and Silas had great assurance in the prison, that they sang and rejoiced. Heavenly Rutherford, in prison, had wonderful assurance, the prison like a heaven to him; that he says of afflictions, That they are such a burden to a Christian, as wings are to a bird. Christ, when he was to leave his disciples, left good company with them, John xiv. 27. 'My peace I leave with you, my peace I give unto you;' when

when they were to go as sheep among the midst of wolves.

6. At the Sacrament of the Lord's Supper, what sweet words are these, 'This is my body' 'that is broken for you; this is the blood of the' 'New Testament shed for you; ye shew forth' 'the Lord's death till he come again?' O sweet! he is to come again. What will he do then, when he cometh again? *Receive them to himself.* When they get this assurance, there is many a long look for that *Again coming*, that they may drink the new wine in their Father's kingdom.

7. When much in the exercise of holy reverential fear, Psal. xxv. 14. 'The secret of the' 'Lord is with them that fear him, and he will' 'shew them his covenant,' let them see their names written at the end of the promises. *Fear and sin not*; fear and obey, if ye would have assurance. Fear also the heart, that is deceitful above all things.

8. When we make it our great work to keep a good conscience. Do not wrong it with sins of omission nor of commission; nor with negligence in duty, 1 Tim. iii. 9. *Holding the mystery of faith in a pure conscience.* A tender walk and a good conscience are necessary for assurance: it will not keep house with sin, nor dwell in a filthy untender conscience.

9. When we contemplate much the matchless and boundlessness of the mercy of God; that his mercy is farther above our sin, than the heavens are above the earth, and that he is a God that pardoneth iniquity, because it is *very great*, Psal. xxv. 10, 11.

10. At death. 2 Sam. xxiii. 5. When dying David was closing his day, and sitting in the entry of death, stepping down to his bed of dust, then he can say, 'Altho' my house be not so with God, yet 'he hath made with me an everlasting covenant.'

Anxious. But I cannot attain to assurance by any diligence.

Goodnews. It is not daily bread, but a cordial for a fretting soul. Psal. xciv. 14, 17, 18. the Psalmist was just at the giving over; 'Unless the Lord 'had been my help, my soul had almost dwelt in 'silence. When I said, My foot slippeth, then thy 'mercy held me up. In the multitude of thoughts 'within me, thy comforts delight my soul.' Thou thinkest thy trouble can be no greater, yet it may arise, as the storm with the disciples, Mark vi. 47, &c. 'And when even was come, the ship was in 'the midst of the sea, tossed with waves.' They thought it was time now to help, for they could not endure this dreadful storm in the dark night: but yet the trouble is screwed up higher; the first watch past, and no help; the second, and the third watch past, and no relief; and it is come to the last watch, and then thinking it enough now, and looking for relief with the day, but yet the trouble increased; *they saw Jesus walking on the waters, and thought it had been a Spirit* come to sink them, *and they cried out for fear*; they are at their wits end: and then comes the comfort, when they can bear no longer without it; *Fear not, it is I, be not afraid.* So it was with Job, *I am full of confusion*, and yet affliction increaseth. When the persons are long toiled, and now weeping and giving over, then comes comfort, Isa. lvii.

18. *I will restore comfort to him and to his mourners.*

2. Thou mightest have assurance by the same diligence thou takest, if thou wert not in the fault thyself. Many a one hinder their own assurance, and take arguments to plead with Satan against themselves: but beware of this; he hath sophistry enough of his own, he needeth not thy help. Let Baal plead for himself, he is a great enemy to thy comfort.

Anxious. What do I to hinder mine own assurance?

Goodnews. First, Ye try to find out the assurance of election, when ye are in a pettish, ill and hasty frame. If ye be not aye standing with the Lamb upon Mount Zion, and looking in at the gates of glory, ye think ye cannot have assurance of election: but then ye should remember, that once ye had assurance when you were in a better frame; for every change of frame will not bear this conclusion, that there is a change in our state. It was in this pettish frame that Asaph said, *I am a beast*; envying the prosperity of the wicked, and fretting at the Lord's dispensations to himself. Job was often in a very ill frame, and yet he said, 'I will hold fast mine integrity, and will not let it go.' Do thou so also.

2. When the Lord is taking away mercies, or smiting with sore rods, it is hard then to find out assurance of election. But this should be considered, that temporal mercies and promises are all changeable and conditional, Job was rich enough the one day, and had a brave family; and the other day poor and childless: and seeking his assurance at such a time, he saith, Chap. xiii.

'Surely

‘Surely against me is he turned, and holdeth me for his enemy.’ And the Lord says, That though he alter his dispensations, yet he will not alter his covenant, ‘If thy children break my commandments, I will visit their sins with rods; yet will I not break my covenant, but keep my love for him,’ Psal. lxxxix. 33.

3. Thou takest too high marks to try by. As the wicked are deceived by taking too low marks; thinking, if they be like ours all is right, comparing themselves with themselves, they are not wise; *I am not like other men*, is enough for them: so the godly mistake by taking too high evidences. If their faith be not as great as Abraham’s, their patience like Job’s: if my love be not like the Spouse’s love all is not right. But consider, all the king’s soldiers are not champions and giants; some have less, some more grace; some more of one grace, some more of another. And there are two ways of trying gold, the one is by the weight to see how much; the other is by the touch-stone to see if it be true gold: and if it be true grace, though of the least degree, God will not cast it tho’ little of it. He accepteth, ‘according to what a man hath.’ Have ye as much need of salvation? Are ye as lost in your own eyes as the saints? Then ye may be sure of salvation: For, ‘He came to seek and to save these that are lost.’ The least degree of grace is saving grace.

4. Thou scruplest too much; for searching in thyself, thou sayest, I have not done this, and I have done that; and I am guilty of this, and of the other sin: but thou doest purely rely on Christ as thou shouldest, who is *the Lord our righteousness*,
and

and is made of God unto us wisdom, righteousness, sanctification, and redemption. For the Lord reckons more upon what the believer would be than on what he is: he looked on David's desire to build the temple, as if he had built it. He looks more upon what we are in Christ than what we are in ourselves; and though empty in ourselves, yet we are complete in him. *My strength and heart faileth me, but the Lord never faileth me*, Psal. lxxiii. 25. And tho' ye be weak, yet the foundation is strong; all the strength lies in the foundation. *The foundation of the Lord standeth sure.*

Anxious. But what shall I do, that I may clear up this, and make it evident to my heart, that I am elected, so that I may be thoroughly convinced of it?

Goodnews. Once look if ye love God, prove that to your heart: and tho' ye think it is not such as it should be; yet, doth it make you endeavour to keep his commandments; to be friendly to his people? because ye see ye are incapable to requite himself, yet the saints of God shall be the better of you, Psal. xvi. 2. (2.) Love ye his ordinances? (3.) Can no difficulty hinder you from following Christ? Is it like a flame of fire, that the waters of persecution cannot drown? And, notwithstanding all the ill tales that Satan tells you of Christ, yet still ye love him the more: the more water is cast on this fire, still it riseth higher and hotter: so that ye dow not live at a distance from him. 'Set me as a seal upon thine heart, for love is strong as death,' Cant. v. 6. 'My soul failed me when he spake: I was like to die, and to break my heart for him: and ye can bid

bid a defiance to hell and earth, life or death, persecution or famine to separate betwixt you and him: then ye are his sons; for faith, love, and adoption are the fruits of election. And these that have faith, receive Christ, and become the sons of God, John i. 11, 12. and these that are his sons, love him as a Son the Father, Rom. viii. 15, 16. Because ye are sons, God hath sent forth 'the Spirit of his Son into your hearts, whereby 'ye cry, Abba, Father.' And by reflecting on this, that ye have these actings of grace and the Spirit, which are the fruits of election; therefore ye know that ye are elected. For, as walking and acting are the effects of life; there is a man walking, therefore that's a living man: so here, I love God, I have received him: therefore I am elected and chosen of him.

2. Ye may know it by the Lord's hand-writ given to you, Rev. iii. 17. He gives the white stone, and the new name; a new sanctified heart, and in the heart his law written, Jer. xxxi. 33.

3. By the seal of God's Spirit, 'sealing you up 'to the day of redemption.' Eph. iv. 30. 1 John iii. 4. 'We know that he abideth in us, and we 'in him, by the Spirit that he hath given us.' The witness of the Spirit with our spirits, infallibly proves it sure like a seal, 1 Cor. ii. 12. 'We have not received the Spirit of the world, 'but the Spirit of God, that we may know the 'things freely given us to know.'

4. Ye may know it by the great holy boldness that is in you, in drawing near to God, and going forward to glory, Heb. x. 22. 'Let us draw 'near with true faith, and full assurance of hope.'

They go in over glory's harbour, with a full gale of the Spirit in their sails. And, is it not a sin to deny that in a pettish fit, when we are in an ill humour, that the Spirit of God doth so strongly assert? And altho' thou sin it away, or He, in his sovereign pleasure, withhold it for a time; yet he will restore it again, Psal. x. 14. 2 Cor. iv. 8, 9. 'We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Be of good courage, and he shall strengthen thy soul. O ye that seek the Lord, your hearts shall live for ever.'

And this assurance is so far from making the person slack in duty that the assurance of God's love draws us after him in a pulsation of grace, and in a constraint of love, 2 Cor. v. 14. *The love of Christ constraineth us.*

And now I have given you a hint as I could of the spring and source of salvation, electing love, from whence Christ came, and how we may win at the assurance of it, and when

Anxious. But there is one thing that mightily disquieteth me, that I would fain be informed about, and that is, to know something of the *de-
gree*, or *nature* of the decree of *reprobation*; if it may not be called a bold diving into God's secret.

Goodnews. I shall therefore hint at it, in so far as I see it revealed in the Word.

Reprobation, then, is God's eternal purpose, whereby, according to his absolute sovereignty, and the wise counsel of his will, passing them by, and not chusing them to life, but leaving them

them to perish in their sins, to the praise of his infinite justice. Where ye see,

First, There is something negative, a passing of them by: which includeth,

(1.) His denying either to give them saving grace here, or glory hereafter; and leaving them to perish in that misery wherein they were to plunge themselves.

(2.) That, upon this passing of them by, sin of all sorts should follow: and that not only from his passing of them by, but from their free-will and the strength of corruption, that was to be in them, after the abuse of free-will. And yet the Lord cannot be said to be the cause of sin, more than he that doth not cure the disease in another, can be said to be the cause of that man's disease, nor of them that are infected thereby: for it inferreth, that his passing of them by, sin must follow upon it; but he doth not thereby infuse sin into them, by not giving them what would keep them from sin, which he was not obliged to give: yea, his passing of them by is not so much the cause of sin, as the sun's leaving of the earth is the cause of darkness, that is, accidentally: for darkness followeth the departing of the sun, by necessity of nature; but the Lord's passing by the creature, sin followed by man's free choice; and God is not obliged to give that which would keep them from sin. And beside, the grace that he denieth to man now, is that, that they will not by any means receive: for they love nothing less than grace, and to be governed by the Spirit; and so their destruction is of themselves. And his grace that he denieth, is not that they may sin,

but that they may be punished for sin ; and so the glory of his justice and sovereignty doth appear.

Secondly, The positive act of reprobation is, his appointing these to be deservedly punished for sinning, either against the light of nature, or of the gospel ; and hence the reprobate are said to be the vessels of wrath appointed before to condemnation, Jude.

Anxious. But how doth this consist with the justice of God, that men, considered in equal circumstances, should be so unequally dealt with? Would not this be injustice in a judge?

Goodnews. He acteth here as a sovereign, not as a judge : for, whom he passeth by, that is an act of sovereignty ; and to whom he giveth grace and glory, that he doth freely. And he might have left all to perish, and yet been most just : and so, the elect have much cause to praise his love and free grace, but the wicked have no cause to complain upon him, but leave their complaint upon themselves ; for he is noway engaged to give grace and glory to the reprobate, neither by debt nor promise. And so, as he is an absolute sovereign Lord, he hath power to do what he pleaseth, Matth. xi. 25, 26. *Even so Father, for so it seemed good in thy sight.* And Chap. xx. 15. *May I not do what I will with mine own? Is thine eye evil, because I am good.*

2. With respect to punishment ; he may be said to act as a judge, to punish them for their voluntary sin, Prov. xvi. 4. *The Lord made all things for himself, the wicked also for the day of evil.* Matth. xxv. 41. *Depart from me, ye cursed,*
into

into everlasting fire : for I was naked, and ye clothed me not.

Anxious. But, how consisteth it with this truth, who offers them salvation, and calleth them to accept of it ; when in the eternal decree, they are by him excluded from it ?

Goodnews. The Lord is free of all dissimulation, because he offers them conditionally, if they come up to the terms on which salvation is to be had ; and not absolutely, shewing them, not what he will do, so much as what is their duty to do ; which he still hath a right to require, tho' they have lost their power to perform. And if he had declared another way for men to be saved, than that which is real, and the same very way that leads to it ; or, if he did exclude any that truly repent and believe, he might have been said to dissemble ; which he doth not, upon account of the decree of reprobation : but it is not so, when he makes a free offer, and declareth the true way to man, who wilfully contemneth and despiseth it.

Anxious. But how doth this consist with his love to man, to leave the most part to perish ?

Goodnews. Altho' his love to man be great, yet he is not obliged to love every one alike, and that this love should be universal : for, some he loves with a general love as they are creatures ; some he loveth with an especial and transcendent love, to redeem them when they are lost creatures. And beside, his love is free, he is debtor to no man.

Anxious. But, how doth it consist with his he-

liness? For, by denying his grace, men are under a necessity of sinning.

Goodnews. 1. He did not make sin, nor infuse it into them; but found it in them, or knew that it would be in them, and that they would be under a necessity to sin upon the back of reprobation: and yet he cannot be the cause of sin. (1.) Because they sinned voluntarily, and sin followed upon the back of reprobation, as the consequent followeth the antecedent; not as the effect followeth the cause. For, from the antecedent to the consequent, there interveneth no causative exerting and bringing forth the effect: for the sun cannot be said to be the cause of darkness, because the sun's leaving our horizon is the antecedent, and darkness the consequence; so doth sin follow reprobation, as darkness follows the sun's withdrawing. And hence we may conclude, that man must of necessity perish except the Lord sustain him: but the Lord is not the author of sin, because he giveth not that which he oweth not.

Anxious. Can any man know whether he be a reprobate in this life?

Goodnews. No, except these that have sinned against the Holy Ghost; for they do not know what time of their life he may work a change on the worst, 1 Cor. vi. 9, 10, 11. Paul ran long in gross sin, yet was converted; and Manasseh, a warlock and blood-shedder: also some are called at the last hour.

Anxious. But, was it not unforeseen sin that was the cause of reprobation?

Goodnews. No, no: God depends not on sin, and on sin before ever it was; but it was only

the good-will and pleasure of God, Mal. i. 2, 3.
 ' Was not Esau Jacob's brother? Yet Jacob have
 ' I loved, and Esau have I hated: and that while
 ' the children were not yet born, neither having
 ' done good or evil. Hath not the potter power
 ' over the clay, to make of the same lump one
 ' vessel to honour, and another to dishonour?
 ' What if God, willing to shew his wrath, and
 ' make his power known?' Rom. ix. from ver.
 11. They make objections against this decree of
 reprobation, that it seemed an unrighteous thing
 for God so to deal. *What?* saith the apostle, *Is there*
unrighteousness with God? God forbid; for, God
 forgive them that make such an objection.

Anxious. But are these persons determined as
 to persons and number? Or, is it left as a thing
 indifferent, whether this, or the other man?

Goodnews. The Lord knoweth them both by
 name and number, Rom. viii. 29. *For whom he*
did foreknow, them also he did predestinate. 2 Tim.
 ii. 9. *Having this seal, the Lord knoweth who are*
his. They are marked out and known of God:
 yea, condescended on by name, both as to per-
 sons and number, Rom. ix. 13. *Jacob have I*
loved, but Esau have I hated. And the Spirit tells
 us, Rev. xvii. 8. *The world wondered after the*
beast, whose names were not written in the Lamb's
book of life.

Anxious. But, is there any altering of these
 decrees?

Goodnews. No. We have told already the immu-
 tability of the decree of election: Not one hair
 of their heads, nor pile of their dust shall be lost:
 let it be a whole person, John xviii. 9. *I have lost*
none;

none ; and, *none of them is lost but the son of perdition*, who was not given him in election to be saved ; but only serve him a little to bear the bag, and be steward of his house : for, it is said, he was a son of perdition before, as well as after he was a disciple ; and none of the reprobate can be saved. *Isaiah* saith, chap. vi. 8, 9, 10. They ‘ could not believe, because *Isaiah* saith again, ‘ He hath blinded their eyes, and hardened their ‘ hearts, lest they should be converted, and I ‘ should heal them.’

Anxious. If none can be saved that are not elected, and none that are elected can be lost, is it not true that some say, I need not care how I live ? For, if elected to salvation, I shall be saved, live as unholily as I please ; and if not, I shall not be saved tho’ I should live never so holily : and so I may live secure.

Goodnews. Thou mayest as well say, Thou mayest despair ; for this is a middle sort of despairing and giving over : and ye know, when a man gives over the trade the profit is gone. Also, if thou persist in this trade of desperate security, conclude with heaven and happiness. 2. If the devil were permitted to preach, this would be the subject he would insist on, that these that were elected should be saved, live as unholily as they pleased ; and so turn the world like *Sodom* itself, and God’s wrath would come down and devour altogether. 3. It is a great untruth, that the reprobate shall perish, tho’ they live holily ; or the elect be saved tho’ they live profane : I say, it is notoriously false, and all that can follow upon it ; for, once wrong in the first outsetting,
and

and aye the longer they go on, the further from the journey's end : for this is to separate the things that God hath joined together, and it is impossible that they can be separate ; for he chuseth holiness as the way, and happiness as the end. Ye may as well say, that God appointeth that these that would go to London from Edinburgh, must go the way straight to the north-pole ; for holiness is the way to heaven, and sin is the way to hell, Eph. i. 4. *He hath chosen us in him, that we should be holy, and without blame before him in love.* Rom. viii. 29. *Predestinated us to be conform to the image of his Son,* Acts xxvii. 24, 31. *compared.* The Lord told, that all in the ship with Paul should be saved ; and yet, when the mariners were fleeing from the ship, and using no means for safety, Paul tells them, they could not be saved except these abode in the ship. It was impossible for them to perish, and it was also impossible for them to be saved without means. So that these two assertions may be both true at once, that Peter, an elect person, cannot perish ; and, that Peter, an elect person, continuing in the sin of denying Christ, cannot be saved. To look to be saved, and not use the means, is to tempt God and ruin the soul, 1 John iii. 3. *Every one that hath this hope in him, purifieth himself,* 1 Cor. ix. 26. *I therefore run not as uncertain ;* the more sure I am, I run the more ; and if I did sit down and give over, though I were close at the prize, my certainty would turn to an impossibility ; like the young man, not far from the kingdom of God, yet never entered into it : if I were at the clouds, I would come tumbling down to hell,

hell, if I went not forward; like Capernaum, lift up to heaven and cast down to hell, Matth. xi. The way to obtain, is to run; it is to run: so run, that we may obtain. These that would be saved with an unholy life, join a moral evil with a physical good. Were that a wise man that would say, God hath decreed seed-time and harvest, therefore I will neither plow nor sow, and yet get a harvest? Would not that man deservedly starve? For plowing and sowing are the means, without which no harvest, tho' it be decreed and cannot fail. It is as Hezekiah had said, Now, God hath decreed I should live fifteen years, therefore I will neither eat nor drink: would he not have died in less than fifteen days? For, *without holiness no man shall see the Lord*. And ye may as well say, the elect shall be both saved and damned, as saved without means.

Anxious. But what shall we think of these broken-hearted persons, who do all they can, and yet say they are but gone? They are guilty now and then of some sin, and therefore think they lose all.

Goodnews. But it is one thing for one to lose his right to heaven by himself, and another thing to lose it actually: for it is aye secure in Christ. One thing to lose it *de jure*, another thing to lose it *de facto*. 2. They reflect upon his truth, make God a liar, because they believe not. They are far in the wrong. 3. They charge the Lord with injustice, as if he should slay the innocent. What thou a lover of God, a worker of righteousness, and sayest so! Heb. vi. 10. *God is not unrighteous to forget thy works and labour of love.*

Anxious.

Anxious. I am afraid that many stumble at this doctrine.

Goodnews. The truths of the gospel must not be concealed, because some stumble at them. For, if so, then Christ should never have been revealed: for many break their necks on Christ that stumbling stone; and ministers were necessitate to keep up many truths which the wicked stumble at. This doctrine of predestination is like the rest of the gospel; the one is the favour of death unto death to him, the favour of life unto life to others: and ministers should preach truths to both, that they may be a sweet favour to them that are saved, and them that perish. And if the heart of any rise at it, we may say, *Who art thou, O man, that repliest against God!* Rom. ix. 14. And to stick to the means, crying out, standing on the brink of this bottomless depth, and not able to fathom it, *O! the depth of the wisdom and knowledge of God? How unsearchable are his judgments, and his ways past finding out? Who hath known the mind of the Lord, and who hath been his counsellor? Who hath first given to him, and it shall be recompenced to him again? For of him, and to him, and by him are all things, to whom be glory for ever and ever, Amen.* Then sang one.

GOODNEWS and ANXIOUS both
in knowledge do abound:
The mysteries of the decrees
are wonderful profound.
The fallen angels passed by,
our natures far above:
And to US the Saviour sent
out from electing love.

Because

Because he pleased, some he chose,
and others passed by,
In sin and misery undone :
Who dare to him reply ?
Let none at this offended be,
he did to thee no wrong :
But, whom in love he did elect,
O praise him with a song.
His purposes cannot be chang'd :
let none from thence conclude,
That, if elected, fav'd I'll be,
tho' my life be not good.
At last thou shalt be undeceiv'd,
and thy sad end shall tell,
Whoever wickedly do live,
at last shall end in hell.
Neither let any hence conclude,
If I be passed by,
My holy life will not avail,
God will not hear my cry.
For on his justice and his truth
this sadly doth reflect,
Thy labour and thy love's reward
that he doth still neglect.
But cleave thou close unto the means,
give the reward will he ;
The righteous of his reward
neglected shall not be.
Election is a *Bas*is sure,
thy burden for to bear ;
On holiness be thou intent,
for heaven do not fear.

Anxious. You have told me the spring and
source from which Christ and salvation flowed to
the

the elect world, the eternal counsel and decree of God. And now I am very desirous to know what contrivance infinite love and wisdom fell upon to redeem elect man: that is the life of all to know that.

Goodnews. You heard Patience and Hasty upon that before; it was to send God's own Son, when other messengers could not prevail.

Anxious. Yes, I did: but how did they agree?

Goodnews. They made a covenant among them. transacted betwixt the Father and the Son; especially, that if Christ would come and redeem man, he should prosper (Isa. liii. 10.) in the undertaking.

Anxious. How is that covenant called?

Goodnews. The covenant of redemption, or the covenant of grace.

Anxious. Some say these are two covenants.

Goodnews. No: for the covenant of grace is nothing else but the covenant of redemption manifested; and the covenant of redemption is nothing but the covenant of grace not yet manifested: even as the New Testament is the Old more clearly revealed; and the Old Testament is the New more dark and obscure; both of them holding out the way of salvation in and by Jesus Christ. All the lines of both Testaments meet in him, as the centre of the whole Bible. Just as if a rebel were taken by the king, and put in prison to suffer; and then the king and his son made a covenant betwixt them, and drew it up to write for the pardoning of the rebel, on condition that he would leave off rebellion, and serve his son all his days; and then sent his son

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himself

himself to gain his consent, promising if he would do so, he would satisfy his Father for his offence; and then the King's son came with the covenant or bond, and presented it to the rebel to subscribe, and accordingly the poor man did it. His subscribing of it makes it not two, but it is still one.

Anxious. But there are several things required in the covenant of redemption from Christ, that is not required at our hands in the covenant of grace; such as that, he should fulfil the law, and suffer for the sins of others; but it is required of us to accept of his righteousness: therefore the covenants are different.

Goodnews. This doth not prove that they are different, more than a person that is cautioner for another man's debt, and payeth it all for him, makes the bond of cautionary to be two different bonds.

Anxious. But in the covenant of redemption, there is no promise of pardon of sin to Christ, for he had none; but to *us poor sinners*, in the covenant of grace: it abounds with promises of pardon of sin; therefore the covenant of grace, and of redemption, are different covenants.

Goodnews. Christ [*Gr. Theanthropos*] God-Man, is considered as the head of the elect world: and tho' he needed no pardon, as considered in himself, yet considering the relation he stood in to his members, he needed a pardon to his members, whose sins the Head suffered for. Or, if you please, promises of pardon were made to him, to be given to his members, Psal. lxxviii. 18. *Thou hast received gifts for the rebellious*; that is, thou hast received gifts of pardon to bestow upon

on the rebellious : and was not that a promise of pardon? *His* receiving pardon in our name to bestow on us. But,

2dly, There was such an oneness betwixt Christ and us, that what the one got the other got also.

1. In law, tho' the surety and debtor be two persons physically, yet but one legally ; one object of justice : whosoever pursueth the one pursueth the other also. He that pursueth the debtor pursueth the cautioner also.

2. The debt is one, and the sum not two sums to be paid but one ; not two lives to be laid down but one.

3. The solution of the debt is but one ; when the one hath paid, the other hath nothing to do.

4. One and the same discharge, justification, and pardon of Christ for the sins of the elect imputed to him as their cautioner. And what will justice seek more? Pardon Christ the head, and who will pursue the members more? Now, in this sense, Christ may be said to have promises of pardon, and actually pardoned and declared righteous, who before was, by imputation, accounted (as one saith) the grossest sinner : and therefore it is said, 1 Tim. iii. 16. *He was justified in the Spirit ;* and we in him are justified. So the covenant is but one ; one charged with sin, one paid the debt, one got the discharge.

Anxious. But there are promises of a higher nature made to Christ in the covenant of redemption, than to us in the covenant of grace ; such as, a vast dominion, a name above every name, a throne at the Father's right-hand, Heb. i. 3.

8. Phil. ii. 9. Therefore they are different covenants.

Goodnews. This is as if a creditor had a dyvour debtor, and he pleaded with another to be his cautioner, and pay him the debt, and he would deal favourably with the debtor; but give greater things to the cautioner, and advance him to honourable employment. But all these are but articles making up the bond or covenant, shewing the unity and inseparability of the one article of the covenant from the other. See all these put together, Phil. ii. 6, 8, 9. *He who was in the form of God, humbled himself, and became obedient to death for us. Wherefore God hath highly exalted him, and given him a name above every name.* So that, upon the account of his engaging in our name to become man for us, and die for us, God promiseth to exalt him. So this proves the covenant of redemption and the covenant of grace to be one and not two.

Anxious. But there is neither repentance nor justifying faith required of Christ, and both are required of us in the covenant of grace: therefore the covenant of redemption, that doth not require these of Christ, must be different from the covenant of grace, which requireth both of us.

Goodnews. From whom doth God seek them, if he seek them not from Christ? Is it from you and me? Pray, come away with them, if we have them: but God seeks them at the wrong door, when he seeks them from us.

2. Grant he do seek them from us, I would fain know who is cautioner for us; for we are
not

not sponſible: God will neither take our word nor writ for them: we are poor broken dyvours. Is there any thing ſought from us but what Chriſt is caution for? And, as we ſaid already, the cautioner and the principal are one in law; both get a charge to make payment together, both are purſued together, and the creditor takes the ſum from any of the two, Heb. vii. 22. *He is the Surety of a better teſtator.* Then that is a better ordered covenant, than that he ſhould not bind himſelf for faith and repentance, when he band for the reſt; otherwiſe, for any better he or w^e either would have been, he needed never have been bound. By his death he merited both, John iii. 16. ‘God gave his only begotten Son, ‘that whoſoever believeth on him ſhould not periſh.’ He gave him to merit faith for us, to believe on him: and as he came and undertook to merit, ſo he actually hath done it, and beſtows them on us, that he may be as good as condition. Is he not *a Prince and a Saviour exalted to give repentance and remiſſion of ſins* to his people? So that it holds, that the covenant of redemption is the covenant of grace not yet manifested; all the articles thereof drawn up betwixt the Father and the Son: the Father requiring of the Son, that we ſhould conſent to the articles thereof when revealed; and that he would be Surety for us, in whoſe room he ſtood, that our conſent ſhould be gained: and he promiſed that he would do it, John vi. 37. ‘All that the Father giveth me, ſhall ‘all come to me;’ that is, they ſhall all be content to ſubſcribe the covenant, to repent and believe. There is a full promiſe to the Father, Pſal. cx. 3.

Thy people shall be willing in the day of thy power, I will draw all men, elect men, after me; if I be lifted up from the earth: they shall every one of them come running in to me in a pulsion of grace, and in a constraint of love: they shall not be able to shift my love-pulls, 2 Cor. v. 14. and thus the Apostle says, The love of Christ constraineth us. Our personal giving away ourselves to him is not then another covenant; but our subscribing and giving consent to be saved, upon the very conditions, agreed on betwixt the Father and the Son from eternity.

Anxious. O brave news! salvation to be had, if we give our consent, and the glorious Mediator bound cautioner for that to, man; let us hing on about his hand, till he make us willing out-through and in-through. O! he's a brave cautioner, that will do all he takes in hand, Mic. vii. ult. *Thou wilt perform thy truth unto Jacob, and thy mercy unto Abraham, that thou hast sworn unto our fathers.* It was his free mercy ever to promise it; he might never have done it, and been as happy as he is: *but now*, when once done, his credit lieth on it, *man!* he cannot be true, yea, he cannot be God, if he bring us not to glory. We that have subscribed the covenant (and well for us that ever we did it; and glory, glory to him, that ever determined our hearts to do it) let us stand to what we have done; the best act we ever did all our life over, tho' we should never do more. And what is the matter what we had done if we had not done it? Psal. lxxx. 17, 18. 'O let thine hand, *power and protection* be upon us; so henceforth we will not go back: thy truth

truth still engaged. And if so, *man*, as sure as God is God, we shall also come to glory. And what if he fulfil that sweetest of all promises, *I come again*, within forty days? We would bid adieu then to our weary days, and welcome cheerfully our well-days. I indeed believe the covenant of redemption, and the covenant of grace are one and the same covenant.

Anxious. But there is one thing he spake of, that the Mediator of the covenant, equal with God, humbled himself, and became obedient unto death, even the death of the cross, to buy salvation for us; that is the world's wonder of all. Dear Goodnews! was there no other way to get man redeemed but that costly way? If there was, I wonder that he took it in hand; and if there was not, I wonder that ever it was done at all. So may I wonder, and all the world beside me more than I. O! is not God an absolute Sovereign? Might he not of his absolute sovereignty have pardoned sin freely without any satisfaction, and let the poor things be going?

Goodnews. Be going, man? Nay, not tho' it were his only begotten Son, he must die, if sin be imputed to him. And how will he let you and me go then, think ye? If these things be done in the green tree, what shall be done in the dry? Did ye ever read the liid of Isaiah? *Our iniquities, the iniquities of us all were laid upon him.* And what comes of him then? O but the innocent Lamb is rigorously dealt with what? Man! he was afflicted, and he was oppressed; yea, *it pleased the Father to bruise him.* What? Man! 'He is led away as a lamb to the
' slaughter,

‘slaughter, and as a sheep before her shearers is dumb.’ And Prov. xi. 21. ‘Though hand should join in hand, *the workers of iniquity* shall not pass unpunished.’ And will he use his sovereignty to wrong his justice? No, no.

2. If he cannot be the Judge of the world, if he be not just to punish sin; then he must of justice punish it, and not pass it by without a satisfaction, Gen. xviii. 25. ‘Shall not the Judge of the whole earth do right?’ And Rom. iii. 5, 6. ‘God is not unrighteous who taketh vengeance.’ As if he had said, it is inconsistent with his justice, not to take vengeance, and distribute punishment to offenders: For, *how then should God judge the world*, if he were not righteous to take vengeance on the wicked? How could he be the supreme Head and Governor, the very rule of righteousness, and distributor of rewards and punishments, if he were not just and righteous in his nature, will, and essence? And it is as natural to God to be just, and to punish sin without a satisfaction, as it is natural and right to him to judge the world, deny him to punish sin without satisfaction, and ye deny him his due of the supreme administration of justice to judge the world, 1 Thess. i. 6. ‘It is a righteous thing with God to render tribulation to them that trouble you.’

3. Now, grant this, that justice must be satisfied for sin; then, it must either be satisfied by the sufferings of Christ, or at the cheaper rate. But, that justice can be satisfied at no cheaper rate, is evident, if we consider, 1. That it is inconsistent with the wisdom of God, to buy that
at.

at a dear rate, that may be had at a cheaper. It would be accounted folly in a merchant to give millions of gold for that which he might have for a farthing. And hence it is, that all satisfactions are cast, as insufficient and unsatisfactory to justice for our redemption, Psal. xl. 5, 6. *Sacrifices and offerings thou wouldest not*. Yea, the fruit of the body could not satisfy for the sin of the soul. The redemption of the soul was so precious, that none was able to redeem his brother, nor give to God a ransom for him, Psal. xlix. Now, if a less price could have done it, it did not consist with wisdom to give one so vastly great. 2. It is inconsistent with the great love of God to his own Son, if a less price could have done it: how then could he give up his well-beloved Son to bear his wrath, and the curse of the law, and to endure a punishment equivalent to the torment of the damned, if a less could have done it? And hence it is said, Rom. iii. 24, 25. *He hath sent forth his Son to be a propitiation thro' faith in his blood, to declare his righteousness*: that he could neither suffer sin to pass unpunished, nor could a lesser satisfaction than his sufferings do the turn; so he could not do it. Yea, it was an infinite God that was wronged by sin, and therefore no finite creature could make amends to an infinite God.

But, if it be a price of an equal value, then it must be one of the persons of the Trinity; and judge ye which of them was fittest to come and satisfy in our nature. Divines say, they think, he that was the middle person in the Trinity was the fittest, if it was fit that he should be Mediator

tor betwixt God and man, and that the SON of God should make us *sons* by our union with him; and that it was most convenient that the Father should send the Son, and the Son the Holy Ghost from the Father: and it is fitter to acquiesce in this only way appointed and agreed on in that eternal covenant of peace betwixt the Father and the Son, than needlessly to debate, whether man might not be redeemed another way.

Anxious. I am well satisfied to rest content; and I crave pardon for diverting you from proceeding to the covenant itself.

Goodnews. Would to God I had many such diversions; they are refreshments to me. And I think, we should ere we go further, sing his praises, seeing the redemption of the elect lay at his door, and none other was to be found. For Paul, 1 Tim. i. 15, 16. speaking of Christ's shewing him mercy, and coming to redeem, breaks out in that sweet doxology, *Now to him that loved us, to the king eternal, immortal, the only wise God, be glory for ever.* There is an emphasis in the word NOW; though I had ten thousand things more to say, I am so overpowered with love, that I must immediately break off, and sing his praises; and therefore, let us see how the work of the glorified in heaven will go with us here on earth. And if we saw how elevatedly the glorified sing, we would think shame to lift our harps to the work; or we would let them drop out of our hands, and lie weeping upon the ground beside them. O man! they sing bravely, and no thanks to them; for they have the uninterrupted beatific vision of God in glory, and

and have neither sin nor sorrow, man: and we have but dark and short-lasting waffs of his presence, and we are borne down and heart-broken with a body of sin and death. However, let us do as we can; and God, through Jesus Christ the cautioner of the covenant, accept of weak mints to duty, and trust us perfect service till we be in a perfect state. Then they sang.

GOODNEWS.

In sinners great salvation-work
the Trinity alone
All had a hand, and none but they,
these blessed *Three in One*.
The Father chus'd, the Son redeem'd,
the Sp'rit doth sanctify:
The Father sent the Son, he came,
the Spirit sealed me.
Into the book of life for aye
my name they did down write:
And I, by search and holiness,
the knowledge thereof get.
From the effect up to the cause
ascending by degrees,
Into the living's roll my name
there written clearly sees.
When I look there, the Lord me tells,
my dear love, I am thine:
His praise abounds, my heart resounds,
and well's me, I am thine.

ANXIOUS.

Among these Three a covenant,
was made, lost man to save;
From love Christ came, from love God gave,
who me grac'd over have.

Some do this covenant divide,
 and take it two to be :
 Altho' they twenty should it call,
 it is but one to me.
 For it in heaven was contriv'd,
 Christ cautioner became :
 And when it was reveal'd to me,
 I did subscribe the same.
 Whatever God requir'd of me,
 that all from Christ was sought,
 And without Christ my cautioner
 of me requir'd he nought.
 And I to God did promise make,
 his requests to fulfil ;
 If Christ would undertake for me,
 and valid make my bill.
 And when this covenant is mine,
 I'll soar above the sky ;
 I'll praise, I'll bless, I'll bless, I'll praise,
 and Hallelujahs cry.

Anxious. If you please now, O Goodnews! will you begin and tell me, what pass betwixt the Father and the Son, in the council of peace and covenant of redemption, which ye told me did flow from the glorious source of electing love; and this will be the best news that ever I heard.

Goodnews. Man's condition was considered and thought upon, and whether there were any possibility of recovering them; and when it was found possible, thro' Christ, the Father purposed, and the Son made answer to these terms. And thus we may conceive they began.

Father. Son, a great part of the angels are fallen from heaven to hell, and man also, the favourite

vourite of God, is quite gone, that you rejoiced so much in from eternity. Your habitable part of the earth is a black part, the habitation of wickedness and unsupportable misery: man, in whom you so much delighted, is become the abhorring of my soul; they are filthiness in the abstract; their filthiness is in their skirts; therefore they are come down wonderfully. Son, will you redeem any of them, if possible? Or let all lie and perish for ever?

Son. I am content, Father, that some of them be redeemed, if it please thee. O Father, art thou content?

Father. Yes, I am content.

Son. Holy Spirit, art thou content?

Spirit. Yes, I am content.

Father. Well, let us chuse, whether shall we redeem the golden vessels, the *angels*, or the earthen vessels, *man*, your favourite in whom you delighted.

Son. Father, make thy choice.

Father. Let the lot of electing love light on lost man, if thou be content, Son, Ephes. i. 4.

Son. I am exceedingly well pleased.

Father. Holy Spirit, art thou pleased?

Holy Spirit. Content, and very glad.

Father. What way must man be made up again? Will it not be by making a new covenant with him?

Son. Say, Father.

Father. Make with him a covenant.

Son. Make with him a covenant.

Holy Spirit. Make with him a covenant.

Son. But he broke the last covenant; how can he be trusted again? Why did he break it?

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Father.

Father. It was left to his free-will, he had not a cautioner; was it not?

Son. Yes, Father, it was, being left to his free-will; he had not a cautioner.

Holy Ghost. It was, being left to his free-will, to stand or fall; he had not a cautioner.

Father. What course now shall be taken? Must there not be a cautioner placed, on whom the strength and stress of all shall lie? For man hath no strength.

Son. Say, Father.

Father. Let a cautioner be sought out for weak lost man, to redeem him; and let him be an able one, mighty to save.

Son. Let a cautioner be sought out for weak lost man, to redeem him; and let him be an able one, mighty to save.

Holy Spirit. Let a cautioner be sought out for weak lost man, to redeem him; and let him be an able one, mighty to save.

Father. What sort of a covenant shall be made with him?

Son. Say, Father.

Father. Let it be an everlasting covenant, ordered in all things and sure, that all his sins shall not wind him out of it; and let it be able to bear the stress of his salvation, and to satisfy all his desires.

Son. Let it be an everlasting covenant, ordered in all things and sure, that all his sins shall not wind him out of it; and let it be able to bear the stress of his salvation, and to satisfy all his desires.

Holy Spirit. Let it be an everlasting covenant, ordered in all things and sure, that all his sins shall not wind him out of it; and let it be able
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to bear the stress of his salvation, and to satisfy all his desires.

Father. But what will be the work of the Surety of this covenant?

Son. Let the Father speak his pleasure.

Father. Must it not be such an one as is able to satisfy justice for all the wrongs done to justice? And thereby merit all that he hath lost; peace with God, and pardon of sins, and able to be forthcoming for his obedience in all time coming.

Son. It must be such an one as is able to satisfy justice for all the wrongs done to justice, and thereby merit all that he hath lost, and to restore peace with God, and pardon of sin; and to be forthcoming for his obedience in all time coming.

Holy Spirit. It must be such a one as is able to satisfy justice for all the wrongs done to justice; and thereby to merit peace with God, and pardon of sin; and able to be forthcoming for his obedience in all time coming.

Father. Let us seek out a surety to satisfy for their offence, that I may be merciful to their unrighteousness.

Son. Father, take a ransom for his offence among the inanimate creatures that have no life, that mercy may appear in shedding no blood, if that can satisfy.

Father. It cannot do, Isa. xl. 15, 16, Lebanon is not sufficient to burn, nor can I be pleased with ten thousands of rivers of oil; yea, the globe of the creation, and all the isles of the world, all is, like a drop of a bucket, and as a small dust in the balance, and the isles as a very little thing. And without shedding of blood there is no re-

mission of sin. Life for life. The threatening is, *In the day thou eatest thereof, thou shalt surely die.* Some will lose their life for it, happen on whom it will.

Son. Then, Father, if blood must be shed, I am sparing of man's blood, I delight not in their death: let the life, or lives of irrational creatures pass for their life.

Father. No; that will not do either, Psal. xl. 6. 'Sacrifices and offerings thou wouldest not; burnt-offerings and sin-offerings thou hast not required.' Heb. x. 5. 'For it is not possible that the blood of bulls and goats shall take away sin.' For that blood is corporal, and of its own nature can have no influence on a Spirit, nor satisfy God's justice; and beside, it is of another nature than that which sinned. Thou shalt die when thou eatest thereof; that is, as the event shewed, in that nature that hath sinned. All these I cast; irrational creatures cannot satisfy.

Son. Then it must be man. Can he get a friend or child to satisfy for himself, or for one another?

Father. That will not do either; for man is but a finite creature, and cannot satisfy the wrong done to infinite justice, Mic. vi. 7. *Shall I give my first-born for my transgressions, or the fruit of my body for the sin of my soul?* Psal. xlix. *None of them can redeem his brother, nor pay to God a ransom for him; for the redemption of the soul is precious, tho' not impossible: they cannot redeem them either from the first or second death.*

Son. Will the angels do it then, that are more excellent than men?

Father.

Father. No; 1. Because they are but finite. 2. Because they are of another nature than man; and it must be one that is in the same nature that sinned, that must suffer; according to the threatening, in the day thou eatest thereof thou shalt surely die.

Son. This is strange! that man is lost, that they should *look on the right-hand, and there was no man that would know them; all refuge failed, no man cared for their soul*, Psal. clxii. 4. Shall they thus lie in irrecoverably misery? I wonder at it, Isa. lxiii. 5, 9. *I looked, and there was none to help; and I wondered that there was no intercessor, and therefore mine arm brought salvation; and I am content, in love and pity, to redeem.* Father, wilt thou not part with me, and I will go and take the work in hand?

Father. *I so loved the world, that I am content to give mine only begotten Son, that whosoever believeth on him should not perish, but have everlasting life*, John iii. 16. I will be to them a Father, to love them, and to give to them everlasting consolation. And if I give thee for them, need they fear that I will withhold any thing else from them? Rom. viii. 32. Son, art thou content to go and redeem them?

Son. I see nothing else can do it. Lovers and friends, angels and men, cannot redeem one of them all; tho' they were willing, they are not able; they would sink under the burden of sin. Any that would be caution for them, among all the creatures, would drown for ever in the cautionry; and thy justice, Father, that is infinite, cannot be satisfied with any finite ransom.

None of these sins of theirs can be purged with burnt-offerings or sacrifices. *Sacrifices and offerings thou wouldest not, in burnt-offerings and sin-offerings thou hadest no pleasure, Psal. xl. 6, 7. Then said I, Lo, I come : It is written of me, I delight to do thy will.*

Father. But it will not be little to pay the price of their redemption : the terms on which they are to be saved are very high, and not easy to be performed.

Son. They shall be harsh terms, Father, before I do not undertake them, that I may get poor lost man redeemed, and plucked as a brand out of the burning. What are these terms, Father?

Father. 1. Justice must be satisfied in the same nature that sinned. Therefore it is required, that thou, the eternal God and Creator, must become a creature, the common head and representative of all the elect world : and thou must, in that nature, fulfil the whole law of God, yield perfect, personal, and perpetual obedience thereunto : that the elect, whom I gave you to redeem, may have thy righteousness imputed unto them, *That as by one man sin (the sin of Adam and his unrighteousness) entered into the world, and death by sin ; and many were made sinners ; so by one man's righteousness, Christ, the second Adam, life may enter into the world, and many may be made righteous.* Are not these high terms ? How will the Creator take to be a creature, and to be made subject to the law ?

Son. O, high terms ! O, vast mountain ! but the salvation of the elect shall not stick here, I will go down among them, *leaping over the mountains,*

tains, and skipping upon the hills, Cant. ii. 8. Heb. x. 5, 6. For, since it is impossible, that the blood of bulls or goats can take away sin; therefore, when he cometh into the world, he saith, Sacrifices and offerings thou wouldest not, but a body thou hast prepared for me. Then I said, Lo, I come, it is written of me, I delight to do thy will, O my God.

Father. But how wilt thou take with it, to be made under the law, to be circumcised, and submit to all its demands, who art above all law?

Son. Man's salvation shall not stick here either: though this be a wonderful step of humiliation; yet, Gal. iv. 4. 'If God's sending forth his Son, 'made of a woman, made under the law, will redeem them that are under the law;' I come willingly leaping upon this mountain, and skipping over this hill; 'Lo, I come, I delight to do thy will, O my God.' Let him have the advantage, and I undergo this great humility.

Father. But this thou must also do, Son, if thou wilt redeem lost man, thou must be made sin for them; and how wilt thou take with that, that art the innocent LAMB OF GOD, *holy, harmless, and undefiled, separated from sinners*; that loathest iniquity, and art of purer eyes than to behold it? All the sins of the elect must lie upon thee, and be charged upon thee, Isa. liii. 6. 'We all, like 'sheep, have gone astray, and the Lord hath laid 'on him the iniquities of us all.'

Son. O Father, this is a harsh term; *Sin for them!* Yet, since their salvation can be purchased at no lower rate, the salvation of the elect shall not stick here either; on condition that my righteousness may be imputed to them, let all their sins be laid
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at my door, and imputed to me. *I delight to do thy will, O my God*; I come leaping over this mountain, and skipping upon this hill, Rom. viii. 3. 'For what the law could not do, in that it 'was weak thro' the flesh : ' Send, O Father, thy Son, who would go willingly in the likeness of sinful flesh, and make him a sacrifice for sin : let sin be condemned in Christ's flesh, and there punished ; and let the sinner escape punishment, *for the law is weak* ; it can condemn, but it cannot justify : and this weakness is not from itself, but from the subject it hath to deal with, corrupt nature : like the sun, that hath light enough for those that have eyes, but cannot give light to blind men. *Even so, Father, for so it seemeth good in thy sight.* Make me to become sin, who knew no sin, for them, that they may become the righteousness of God in me ; and let poor man be justified in me, and in me let them glory ; and let this be that whereby they shall answer all accusations, that accuse them as unrighteous, Isa. xxiii. 6. ' This is the name whereby he shall be called, The ' Lord our righteousness.'

Father. But this is not all ; thou must be made a curse for them, who art God blessed for ever. For, having all their sins charged upon thee, and standing in the room of law-breakers, thou art now accounted a breaker of the law or sinner, and so accursed, Gal. iii. 10. ' Cursed is every one ' that continueth not in all things, written in the ' book of the law, to do them.'

Son. O harsh term ! yet the salvation of lost man shall not stick here either ; if they may be freed from the curse, Gal. iii. 13. ' I shall redeem ' them

‘ them from the curse of the law, being made a
‘ curse for them, that the blessing may come upon
‘ them thro’ Jesus Christ.’ I come skipping over
this mountain, and leaping over this hill also;
‘ Lo, I come; it is written of me, I delight to do
‘ thy will, O my God.’

Father. But, if thou wilt redeem lost man,
thou must leave thy Father’s bosom, the place
where thou from eternity rejoicest always be-
fore me; and go down to the earth, and be a
man of sorrows, Isa. liii. 3. *A man of sorrows,
and acquainted with grief.* Thy whole life must
be filled up with, and be a continual succession
of uninterrupted sorrows and sufferings; yea, a
man of sorrows, as if all the faculties of thy soul,
and all the members of thy body were so many
pieces of sorrow, and the Lamb of God a com-
pound of sorrows.

Son. Content, Father: the term is very harsh,
but the salvation of the elect shall not stick here
either. *Surely I will bear their griefs, and carry
their sorrows;* if, thereby, they may be admitted
to enter into the joys of their Lord. Lo, I come,
leaping over this mountain, and stepping over
this hill also.

Father. But if thou wilt redeem them, thou
must be despised, mocked and derided by them;
yea, smitten and wounded also. Herod and his
men of war will set thee at nought; they will see
no beauty in thee, why they should desire thee:
thou wilt be despised and rejected of men.

Son. This is harsh enough, to be despised of
them whom I esteem more than mine own life;
yet content, Father, their salvation shall not stick
here

here either : I come leaping over this mountain, and skipping over this hill also. *I delight to do thy will* ; if thou, Father, wilt turn from thine anger, and not laugh at their calamity, nor mock when their fear cometh : if thou scorn them not, nor have them in derision, then am I content to endure the contradictions of sinners against myself : and when I am reviled, patiently will I endure it, and not revile again, if I can get them ingratiate in thy favour ; and I am content to be smitten by them : if thou wilt spare them, let the chastisement of their peace be upon me, and by my stripes let them be healed.

Father. But, Son, if ye will redeem them, ye must be taken prisoner, and haled away to judgment : they will come out against thee, as against a thief, with swords and staves to take thee, with the greatest malice ; what wilt thou do then ?

Son. Content, Father, though harsh enough, if they may go free : I will say, if ye take me, let these go their way ; and I shall have many reclaimed that were taken captives by the devil at his will. And if so, I come ; lo, I come, skipping over this mountain also.

Father. But then they will condemn thee unjustly to die, and prove by false witnesses that thou art worthy of death ; and how wilt thou take with such dealings, to be condemned by them, whom thou art going to save ?

Son. Content : their salvation shall not flick here either. Let them take me from prison to judgment, condemn and do what they will ; yet, if they shall not be condemned when they stand
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in judgment, I shall never open my mouth in my own defence, though they lead me as a lamb to the slaughter, I shall be as a sheep before its shearer, dumb, and never open my mouth : but I shall not be dumb in their defence ; in all courts and judicatories wherever they are censured, will I appear to plead their cause, and that as long as I live to appear in thy presence for them, and as long as I have a mouth to open in their defence, they shall not be condemned. Heb. vii. 25. I shall be able to save to the uttermost, living for ever to make intercession for them ; and aye say, that they and I went one in law, the crime one, and therefore one condemnation, not two ; sin was condemned in my flesh, that they might be justified. And, lo, I come on this consideration with delight, leaping over this mountain, and skipping over this hill also.

Father. But they will lead thee away to the place of execution, and bring thee to the cross, Isa. liii. *Thou wilt be taken from prison, and led as a lamb to the slaughter.*

Son. Content, Father, if they lead me to the cross with much malice and blindness I shall lead them to the crown with much love, *with loving-kindness will I draw them.* For, I have loved them with an everlasting love. Many a love-pull will I give them, and many a gracious throw. I will draw them to heaven in a pavilion of grace, and in a constraint of love. And if they lay the cross upon my back, and toil my half-dead and weary body by the way to the place of execution, I shall prepare a chariot paved with love, wherein they may ride in coach to glory, Cant. iii. 10.
trimmed

trimmed with matchless love, that they shall sit on love, stand on love, lie on love, look on love, sleep on love, walk on love; and this chariot shall keep them from being weary, it shall defend them from injuries by the way, and from the storms and tempests of wrath: if they lead me out in blind malice to the cross, I shall become a guide to glory to them, Isa. xlii. 16. 'And I will bring the blind by a way that they know not, and by paths that they have not known; and I will make darkness light before them, and crooked things straight. These things will I do to them, and not forsake them: I will carry the lambs in my bosom, and gather them with mine arm, and gently will I lead those that are with young.' They shall meet with other sort of dealing from me than I meet with from them. Whereas they left the heavy tree of the cross upon my weary body; I shall have them shamed out of hell and into heaven, by wonderful and undeserved love. The love of Christ shall constrain them to yield obedience, when they consider this. Lo, I come leaping over this mountain, and skipping over this hill also.

Father. But thou wilt meet with pains equivalent to that of the damned, in the garden the night before, and wilt be in an agony. Sinless nature striving under the extreme weight of the sins of the elect, and the wrath of God, till the blood gush out at every pore of thy body.

Son. O harsh article in the covenant of redemption! that I must wade through hell and all before I can get them saved. Yet hell shall not sunder me and them. Content, Father, I must even go down

down to that weary garden of Gethsemane, and there satisfy for the sins committed in the garden of Eden. And will even run wild and weary three times betwixt my Father and the disciples, crying for help: I must there meet with his wrath whom I never offended, and be bruised with the sins of these whom I am to redeem; and be denied of the Father, that never denied me before, when I cry that the cup may depart from me, and when I come to seek that poor relief from the disciples to watch with me an hour, and the last hour, and that hour wherein the greatest work is upon the wheels, the elect either now or never saved; I must take with it to be denied, and back and lie down in my bloody bed again; none in heaven or earth to pity me, none to help me. I must tread the wine-press of the Father's wrath alone, and of all the people never one with me: yet content, Father, if they escape hell and wrath. Lo, I come, leaping over this mountain, and skipping over this hill also.

Father. But, after all this is done to thee both by God and man, they will nail thee to the cross lying on the ground, and then lifting thee up upon it, let it fall with a jump into its socket, till the weight of thy body with the jump, tear thy hands and feet my wrath lying on all the while: And Jew and Gentile having a hand in this thy death; and then they will pierce thy heart with a spear, when thou givest up the ghost.

Son. O this is an harsh article in the covenant of redemption! yet the redemption of the elect shall not stick here. Content, Father, I come

N

skipping

skipping over this mountain, and leaping over this hill also. And if Jew and Gentile lay their hands both upon me, as these that sacrifice lay their hands upon the head of the Lamb to be sacrificed, I shall ease them of sin, I shall have many both of Jews and Gentiles to glory: and if they nail me to the cross, I shall loose them that are bound over unto death; I shall make that day the great gospel Jubilee of the world, when the great trumpet shall be blown, *and these shall come that were ready to perish*, Isa. xxvii. ult. And, if they lift me up upon the cross, I shall draw many up to glory; and, if they thrust a spear into my side, and pierce my heart, I shall take that occasion, to let them look in and read upon mine heart what sort of love it was, that lodged in my heart to them from eternity; and from that wound I shall let out my love, and my heart's blood both together, and let them take both and part it among them, for meikle need they have of it; and long do I think for that time. So, Father, the salvation of the elect shall not stop here. Lo, I come skipping over this mountain, and leaping over this hill also. And, when they have done all they can against me, and acted their tragedy to the end, I shall bow down my head to kiss and embrace them, and tell them they are heartily welcome to all that I have bought at so dear a rate, and that I am seeking no more but the salvation of their souls, and that they will satisfy me for all. And now, behold! the life of the world, lying dead in the decree of electing

electing love; and, on this account, he is called, *The Lamb slain from the foundation of the world.*

And now, is not that true of the beloved disciple, who says, *God is love?* Wast thou anxious to know God, and to know Christ? Lo! these are a part of his ways. But, O! how little a portion of him is known? Would you know what God is? *God is love.* O boundless, unsearchable love. John iii. 16. *God so loved the world, that he gave his only begotten Son, over to death, wrath, the curse of the law; to all this we are now speaking of, and more.* Here is a *so* without a *such*, 1 John iv. 10. *Herein is love, not that we loved him, but that he loved us, and gave his only begotten Son to be a propitiation for our sin.* Herein is love, as if there were love no where else, but in God's parting with his Son for us. What would a parent not give, ere he give over his child to be so used? Would they not rather die themselves? I have read of a poor family in Germany, that in a famine, the husband made a motion to the wife, to sell one of the children for bread to the rest; the wife at last consenteth; but, when they began to think which of the four should be sold, they both refused to part with the eldest, being the first-born; they would not part with the second, because he is the very image and portraiture of the father; the third they could not part with, because he was the image of his mother: the fourth was named, but that was the Benjamin, the son of their old age. And so, they resolved rather to perish altogether than part with any of them. But here is an eternal admiration! that God parted with

his only Son, who was *the brightness of his glory, and the express image of his person*. And, O! how surpassing is the love of Christ? That gave it not over altogether, at such high terms as we have heard; would we not love a person that stood up for us behind our back, and fought for us when we were asleep, and saved our life? Here Christ stood betwixt us and eternal excommunication from God, before ever we had a being: and, may it not be said, if any man, by disobedience, declare that he loveth not the Lord Jesus Christ, let him be Anathema Maranatha, accursed to the coming of the Lord?

Anxious. I never had such sweet thoughts of God and Christ as now. O! let us sing praises to him now, before we go any further.

Goodnews. I am glad to hear that from you: for it is good to mix praises with our meditations, and the remembrance of his mercies. And then they sang.

ANXIOUS.

When first I hardly did escape
from Satan, hell, and woe;
What God, what Christ, what's Spirit was,
alas! I did not know.
But when *Goodnews* I heard from him,
I never heard before:
The more in knowledge I increas'd,
still anxious to know more.
When I in mercy's ocean wade,
the waters did arise;
Where ankle-deep there I did swim,
ere I pass'd thro' them thrice,

The great love of the Trinity
 with tongue cannot be told ;
 Who bought that with Christ's precious blood
 that I for nought had sold.
 God's love so great, nothing too dear
 to give, us to redeem :
 Christ's love so great, to us in haste
 thro' seas of blood did swim.
 The law, man's malice, Father's wrath
 came skipping o'er did he ;
 Yea, wading thro' the pains of hell,
 he, smiling, came to me.
 His arms stretch'd out upon the cross,
 sweetly me to embrace ;
 And dying Jesus bow'd to me,
 to kiss his lovely face.
 Before that I a being had,
 Christ did stand up for me ;
 And that my soul he might redeem
 lay dead in the decree.
 And now let me stand up for him,
 now in these sinful days ;
 And, as I can, requit his love,
 and glorious make his praise.

Goodnews. This much for the transactions betwixt the Father and the Son, concerning the redemption of man, and the way how they were to be redeemed, have I shewed to thee, O *Anxious* !

Anxious. Now, can ye tell me what past as to the number that were to be saved ? Whether few or many ?

Goodnews. They are many, considered in themselves, thousands of thousands, and ten thousand

times ten thousand are they called in Scripture. And again, an innumerable company out of all nations, tongues, and people. And, the Captain of salvation brings many sons to glory. But yet, with respect to the rest of the world, they are but the fewest part: let Turks, Pagans, and Heathens, and others be set aside, that are without the church, without the ark, and therefore must perish in the floods of wrath. Again, come to the Christian world, the Scriptures say, *Many are called, but few are chosen.* Few that hear the gospel are saved.

Anxious. But is it not said, that God's mercy is over all his works; how then can the fewest part be saved?

Goodnews. So it is: And it is more mercy to save ten, than justice to destroy a world, all things considered. Both the abominableness of sin, and the great price paid for, and love appearing in their recovery.

Anxious. Show me how they transacted about the number of these that should be saved?

Goodnews. See Isa. xlix. There the Father and the Son are brought in transacting. The SON would know what he shall have for this fore labour.

Son. Father, I have condescended to redeem the elect, and shed my blood for the remission of their sins. But now, I would know whom I shall have.

Father. I will give thee a great number, Son, out of the nation of the Jews, thousands out of every tribe, ver. 3.

Son.

Son. I am not content with this, Father, to spend my blood at so low a rate: this will be but a spending of my strength in vain, and labouring for nought, ver. 4. ; a small reward for such terrible suffering. What shall become of poor Heathens that are in the ends of the earth? Give me some in Scotland and England, some in France, Germany, Holland, and other places up and down the world; and let me have a numerous multitude.

Father. Content, Son; as thou consented to all the terms wherein they were to be redeemed; so will I to thee in this. *I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth.* Psal. ii. Since thou hast asked, *I will give thee the Heathen for thine inheritance, and the uttermost ends of the earth for thy possession.* Many millions shalt thou have that come not of Israel.

Son. Now, Father, it is done, the matter is agreed; I have undertaken the costly work, and thou hast bidden me a great reward, a vast multitude to be redeemed to God with my own blood. Now, I ask strength for the work, to support weak human nature that I am to take on, and the body thou hast prepared for me, that it sink not under the burden of sin, sufferings, and wrath; for humanity had great need of strength, Mark xiv. 34. His soul was exceeding sorrowful, even unto death. Psal. xl. 11. *O let thy loving kindness and thy truth continually preserve me.*

Father. Mine arm shall be established with thee, and my hand shall strengthen thee; the enemy

enemy shall not wrong thee, Isa. xlii. 5, 6, 7. I will hold thy hand ; Isa. xlix. 'Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth : he shall not fail nor be discouraged.'

Son. But I must be qualified for my work ; thou must invest me with a threefold office, suitable to a threefold indignity that man is lying under.

First. Father, Man is under a dreadful blindness and ignorance : the first thing that they lost was, Satan put out their eyes, that they could not see that they would be miserable by eating the forbidden fruit. I must have the qualifications of a Prophet, to teach and enlighten them.

Father. That thou shalt be, Son ; and the Prince of Prophets, that never man spake as thou shalt speak ; thy voice shall have a creating power, Psal. li. *To create a clean heart.* And thy hearers shall be thy workmanship, created over again in Christ, to love and do good works. There shall be a quickening resurrection-power in thy speaking, John vi. *They that hear the Son of God shall live.* Thou shalt have power and authority to convince of sin : that they shall single out themselves one by one, being convicted in their consciences. Thou shalt have a comforting power, Isa. lxvi. *Thou shalt comfort them, and they shall be comforted.* Thou shalt have an enlightening power with thy teaching. *I have given thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth,* Isa. xlii. 6, 7. Thou shalt as far exceed all other Prophets in light, as the light of the sun exceeds the light of a candle.

Son. But, Father, poor man is a guilty sinner, he can never be saved, except the guilt of sin be done

done away. Make me also a priest, authorize me with thy authority, to offer up myself a sacrifice to satisfy for their sin: for, without thou give authority, thou wilt not accept the offering, Heb. v. 5. I will not glorify myself, to take this office on at my own hand.

Father. Thou shalt be a Priest of the most noble order of my appointment, Psal. cx. 1. *I have sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedeck.* An eternal and unchangeable priesthood, as Melchizedeck, a righteous priest, and thy sacrifice alone shall make up the peace effectually, Heb. vii. 16, 17, 24, 25. And beside, thou shalt continue for ever, and have an unchangeable priesthood, and all for whom thou offers sacrifice shall be saved. For he is able to save to the very uttermost all that come unto God by him, as their Priest to offer and intercede for them, since he ever liveth to make intercession with God for them. Moreover, I swear to thee, that one sacrifice of thine shall do the turn: no more need of slaying bulls and goats. Away with the Popish reiterated unbloody sacrifice of the mass; it is a reflection on this sacrifice of thine: all the priests in the world may cast their cap at this priest, Heb. x. 11, to 15. Other priests offer often the same sacrifice, but this Priest, by once offering up the sacrifice of himself, hath perfected for ever them that are sanctified. Their sacrifices could not take away sin, though many: but thine one sacrifice alone shall do it.

Son,

Son. But, Father, thou knowest that poor man is taken prisoner of the Devil and sin, they are all in the land of captivity. I must be an authorized King to recal their captivity.

Father. I will give thee a *twofold* kingdom. 1. A more general one, *Thy kingdom shall reign over all* creatures, animate and inanimate, dead and living, devils and men, shall all be subject to thee, since thou hast asked of me, 'I have given thee the Heathen for thine inheritance, and the uttermost parts of the earth for a possession,' Psal. ii. 6, 7, 8. Thou shalt have power to command men and devils, sin and sorrow, to let thy people go that they may serve thee. Thou shalt have power to break them in pieces as a potter's vessel with a rod of iron, and greatly plague all that rise up against thee. 2. I will in a particular manner, make thee King of saints, Psal. ii. 6. *I have anointed thee King upon my holy hill of Zion.* There, thou shalt graciously govern by holy laws, and distributing gracious rewards: and I give thee power over the heart of these thy subjects to subdue them to the obedience of the truth, Psal. cx. 11. 'Thy people shall be willing in the day of thy power.' And thou shalt recal their captivity as the streams in the south: and the gladdest news that ever thy people heard, shall be thy coming to them invested with a kingly power, Zech. ix. 9. 'Rejoice greatly, O Zion; shout, O daughter of Jerusalem; for, behold, thy King cometh to thee having salvation.'

Son. But man is now broken; they have nothing that can make them up; all Heaven and earth

earth cannot supply them, if it be not from thee: whom have they, or what have they in Heaven, but thee? or in all the earth that can satisfy their desires, if it be not from thee? Therefore send me down full-handed, a rich Christ among them. O give me, dear Father, fulness, and an all-fulness; for they are aliens from the common-wealth of Israel, strangers to the covenant of promise, having neither God, grace, nor hope in the world, Eph. ii. 12.

Father. Son, What wouldest thou have, and thou shalt get it? *1st*, Thou shalt get God's Spirit down with thee: go thy way, Isa. lxi. 1. 'The Spirit of the Lord God is upon thee, to preach glad tidings to the meek, to proclaim liberty to captives, to proclaim the acceptable year,' the great gospel-jubilee: all slaves home again; all servants to the Devil and sin, free; all dyvours back to their possessions again: enjoy your God, your happiness, your soul, as formerly; all mourners, up with your harps again: be comforted, all that mourn; all lost sinners, salvation for you, Isa. xxvii. ult. The great trumpet shall be blown that day thou goest down, 'And they shall come that were ready to perish in the land of Egypt, and the outcasts in the land of Assyria.' *2dly*. Go thy way down among them, Son, with all grace, Psal. xlv. 'Grace is poured into thy lips; God hath anointed thee with the oil of gladness, above thy fellows.' I give thee sufficiency of grace and gifts for up-taking the whole elect world. Thou shalt be an ocean of grace, a cloud of grace: all that is in believers from thee is but drops

drops from the ocean; yea, thou shalt be an overflowing, and yet an everflowing fountain of grace, flowing over with streams of grace, life, and salvation, and never have the less behind, John i. 15, 16. 'Grace and truth came by Jesus Christ: And out of his fulness have all we received, and grace for grace.' 3dly, Go thy way down among the dyvours, Son, with all the fulness of a Godhead, and put them once from complaining; let me hear them crying, O Saviour, hold thy hand, for I have more than I am able to guide, Col. ii. 9, 20. Let me hear them crying, O what a Christ is this! For all the fulness of the Godhead surely dwelleth bodily in him; and we are complete in him, nothing wanting. We have all our salvation and satisfaction to all our desires, 2 Sam. xxiii. 3. He hath received gifts for men, even for the rebellious, that the Lord might dwell among them. Since thou promised so freely to me to redeem, cost thee what it would, I shall fit thee to purpose for the work.

Son. But I have an heavy charge of it, bound to give perfect, personal, and perpetual obedience to the whole law of God in my own name, as man, and in the stead of all for whom I undertake: O let me have continual influences and fresh communication of grace, strength, and quickening from thee.

Father. Thou shalt not want this continually, Isa. l. 4. 'He wakeneth me morning by morning: he wakeneth my ear to hear as the learned:' that is, from time to time, because human nature is weak, and had need of continual influences

influences from the divine nature, being as really man as any other man, Isa. xi. 2, 3. 'The Spirit of the Lord shall rest upon him, and influence him with quick understanding in the fear of the Lord.' Hence it is that he is able to say, John xvii. 4, 5, 6. 'I have kept the Father's commandments, and abide in his love.' And may plead the Father's promise for them he undertook for, as well as for himself, John xvii. 4, 5. 'I have glorified thee on earth, I have finished the work that thou gavest me to do; and now, Father, glorify me with the glory that I had with thee before the world began, ver. 16, 17. Keep through thy name these that thou hast given me: Sanctify them through thy truth, thy Word is truth.'

Son. But I must be sure, that I lay not down my life at a venture; I must have a sure promise, that I shall not lose my rewards.

Father. That thou shalt have, Isa. liii. 10. 'When thou shalt make thy soul an offering for sin, thou shalt see thy seed.----- And the pleasure of the Lord shall prosper in thy hand.'

Son. But thou must accept and be well pleased with my labours.

Father. That I will do, Isa. xlix. 4. 'Thou shalt be glorious in the eyes of the Lord.' And I will let thee and others know it: for, when thou art down at thy work, I will send down a voice from the excellent glory, saying, 'This is my beloved Son, in whom I am well pleased, hear ye him.'

O

Son.

Son. But I am to undergo the law, to be reckoned a sinner; yea, suffer like a great sinner, the reproachful death of the cross: justify me therefore, *O Father*, and roll away the reproach of the cross, and the ignominy the enemies cast upon me.

Father. That I will do on the day of thy resurrection, Isa. l. 8. 'He is near that justifieth me; 'Who is he that contendeth with me?' 1 Tim. iii. 16. 'Great is the mystery of godliness. God manifested in the flesh, justified in the Spirit, received up into glory.' I will let thine enemies know, the disgrace and reproach they cast upon thee is fallen on them, in thy resurrection-morning, when the news is carried to them, yon hath been the Son of God we slew the other day; for he is up out of the grave again, in a glorious triumphant manner: and it will appear to the godly, that their debt is paid, that their cautioner hath win out of prison, Rom. i. 4. 'Declared to be the Son of God with power, by his resurrection from the dead.' Psal. ii. 'Thou art my 'Son, this day have I begotten thee.' (It is spoken of his resurrection-day; for so the Apostle explaineth it, Acts xiii 32, 33.) as if the Father had said, Now, Son, thou art come to be like thyself again, and invested with all thy former glory; and this day is like a new birth-day to thee, when thou hast throughed the work of redemption. Then sang they,

When God the Father, and the Son,
redemption did devise;

Christ

Christ many seeks, God many gives,
and never him denies.
Father give strength, the work is great,
that those for whom I die
May all be sav'd, and none be lost
by weak humanitie.
Me also do thou authorize
to go on thy command,
Lest thou should say, I neither sought
nor will take off thy hand.
My Son, do thou it undertake,
thou shalt not be to mean ;
I'll hold thee by my mighty hand,
and strongly thee sustain.
I make thee Prophet, Priest, and King,
and that in high degree ;
Both blind and guilty captives thou
shalt safely bring to me.
'Mong empty sinners go thou down
with so great grace in store,
And let them have till they do cry,
hold, Lord, and give no more.
With influences of the Spirit
thou shalt be so supply'd ;
The travail of thy soul thou'lt see,
and shalt be satisfy'd.
And justified from the law,
and all that it can crave ;
I'll raise thee up, and in the grave
thy soul I will not leave.
And let me now, thine empty soul
hold under's lucky hand ;
And ever take, and ever praise,
till I in glory land.

Anxious. Shew me more distinctly, how God and man, and the Mediator are considered in this covenant.

Goodnews. This transaction is carried on betwixt an offended God and offending sinners, by the intervention of a Mediator, to reconcile these two dissenting parties: for God was so holy and just, that he could not look upon man, being such a filthy sinner; and man durst not look upon God, he was so just and holy, and a consuming fire to the workers of iniquity: and besides, man was not now sponfible, being a broken dyvour. And in this it differs from the covenant of works; for there the Lord acted as a holy lawgiver, with man an innocent creature; but it not being so now, there is need of a Mediator.

Anxious. But what sort of a person ought this Mediator to be?

Goodnews. Such a person that was able to reconcile God and man, heaven and earth, that was now at odds: therefore he must be both God and Man in one person. 1. He must be Man, that he might have the sentence put in execution upon him, in the same nature that sinned: *In the day thou eatest thereof thou shalt surely die:* and by his death expiate sin, and so make us acceptable to God, Eph. i. 6. to ingratiate us in God's favour, by him who is the darling of Heaven, Col. i, 20. 'That having made peace 'through the blood of his cross, he might reconcile all things to God.' Also, 'That he 'might by death destroy him that had the power 'of death, that is, the Devil; and deliver them 'that

‘that through fear of death were all their lifetime subject to bondage.’ For, he meeting with death, death left its sting in him; so that tho’ its wings may now make a noise, yet when it cometh it cannot hurt. O death! where is now thy sting? For the cross was that field where Christ encountered with the brunt of the battle with Satan, death, and sin; where he bruised the Serpent’s head, Heb. ii. 14. and came off a glorious conqueror, Col. ii. 15. he triumphed over them upon the cross. And beside, to advance our nature, by uniting it to the divine nature; and in that nature, to intercede with God for us, presenting to him his sufferings in that nature, and that we might come with boldness to the throne of grace, having there one in our nature to intercede for us, that hath a kind sympathy, and fellow-feeling of our infirmities, Heb. iv. 16.

2. He must be God also, that his divinity might add virtue to his humanity; and that as sin procured infinite wrath; so blood of an infinite value should satisfy infinite wrath. Also, he could never have borne up under, nor come out from the weight of sin and wrath, if he had not been God as well as man, Rom. i. 4. *Declared to be the Son of God with power, by his resurrection from the dead.* Acts xx. 28. He purchaseth his church with his own blood, called the *blood of God*. Hence it is able to purge our conscience, Heb. ix. 14. And that we might attain to the favour of God, by him who was the Beloved of the Father, Matth. iii. 17. And that he might (being made perfect through sufferings)

become the author of eternal salvation to all that obey him, Heb. v. 8, 9.

3. He must be both God and man in one person. (1.) That both parties might trust to him: the Father could not trust to him, nor man either, as now stated, if he had not been both; for never man yet, that was not more than man, was worthy of credit: but he being God-man, the Father liens to him, as to a firm rock, *Upon this rock will I build my church.* And man seeing him both God and man, puts credit in him, Heb. iv. 15, 16. Both for power and compassion: we have boldness to come to the throne of grace, having an high-priest touched with the feeling of our infirmities, 1 Pet. ii. 6. He that trusteth in him shall not be ashamed: God commits all judgment to him, because he is the Son of man; and man commits the keeping of their souls to him, because he is a faithful Creator.

(2.) That being both God and man, he might seek the glory of God, and the good of man both, John xvii. 16, 17. *I have glorified thee on earth.* And, *he gave himself for the church,* Tit. ii. 14, *to redeem it.*

(3.) That he may be invested with power from both parties, in their own natures, to determine the differences, and make both parties stand to the determination: *The Father beareth him always,* John xi. 1. And man is made to stand to the terms, Psal. cx. 3. *Made willing in the day of thy power.* *The love of Christ constraineth us,* 2 Cor. iv. 15.

(4.) That he may deal with God in our room, therefore he must be God; and he must be man, that

that we may be able to deal with God by him. And one of the ancients cried out, *O let me have nothing to do with an absolute God, God out of Christ.*

Anxious. O the study of Christ is sweet! and aye the deeper the sweeter. And I wonder that men should take such golden mattocks as time, wit, strength, and reason, to dig into the dung-hill of a perishing, empty world. Might they not be better improv'd, to be digging in the durable and satisfying gold-mine of salvation, searching to know unsearchable Christ? I know some more of him, and love him better since ye and I met, and have much more tranquillity of mind.

Goodnews. We may say of them, as Isa. lv. 'They spend their money for that which is not bread, and their labour for that which doth not satisfy:' And that all they do, is but a toiling themselves to hell in the fire of vanity, Hab. ii. 3. Paul says of such, Gal. iii. 1. that they were like bewitched fools, *O foolish Galatians! who hath bewitched you?* But ye nor I either cannot help it, God help it. But let us not pass this sweet meditation of Immanuel without a song of praise. Then they sang.

Once God and man at odds did fall,
could not be reconcil'd,
Who can, in battle-rank, withstand
God's armies on the field?
A Mediator long look'd for,
but found he could not be:
In the creation none but Christ,
and never one but he,
By Heaven's wonder, here describ'd
one person God and man:

All

All differences now remove,
 since e'er the fewd began.
 God lip'neth much to precious Christ,
 and, poor man, so may he :
 Who give him trust, are not beguil'd.
 For aye blest'd let him be.

Anxious. But how did Christ act in making up the peace betwixt God and man?

Goodnews. 1st, He acted and carried it on most humbly, Matth. xi. 28. Meek and lowly was he in spirit ; so humble, that he was servant to both God and man, Isa. xlii. 1. the Father says of him, *Behold my Servant whom I uphold.* Humble, yea, humble unto the very death.---He was also a servant to man, and that's the world's wonder, that's the redeemed's wonder to eternity. *For the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* And humbled himself to the death, taking upon him the form of a servant, and being found in fashion as a man. God in the flesh, serving man, is a Heaven's wonder, the angels wonder.

2^{dly}, He acted with great moderation. (1.) Bringing down the Majesty of God from standing with poor man upon the rigorous demands of the law from the guilty person; that another should satisfy the law and fulfil it for him, and that by his righteousness many should be justified; and that, instead of an inherent personal righteousness, the Lord should accept of a gift-ed and imputed righteousness; and that, instead of perfect, the Lord should accept of weak mints and sincere obedience; yea, of the will for the deed; and that the good Lord would
 pardon

pardon what they want, and be good to every one who is at pains to prepare his heart to seek the Lord, tho' he be not prepared according to the preparation of the sanctuary.

(2.) With God-man on God's behalf very modifyingly, in bringing man near to God in his own person; and that man should leave his proud, nice and precise terms; that he should leave off to seek to be justified by his own righteousness, and be content to be justified by the righteousness of another, *Being justified freely by his grace, thro' the redemption that is in Christ Jesus*; and that, instead of standing to our rebellion against God, we should be content chearfully to yield obedience to God, in his strength, and say, *I will keep thy commandments, O forsake me not utterly.*

3dly, He acts with great affability, having an open ready ear, that both God and man might have easy access to him, John i. 18.----The Father tells his mind to him, for he lieth in his bosom, and was sent from him with the whole counsel of God.----He is affable to man also; he allows them to *come with boldness to the throne of his grace, to obtain mercy, and find grace to help in time of need.*

4thly, He acted with great meekness and patience, Zech. ix. 9. *Meek, and having salvation*; for he was smitten of both parties, and yet never repined. (1.) He was smitten of the Father, Isa. liii. 9, 10. 'Stricken, smitten of God, and afflicted. Although he had done no violence, neither was guile found in his mouth, yet it pleased the Father to bruise him. But he was wounded
' for

‘for our transgressions, he was bruised for our
 ‘iniquities, the chastisement of our peace was
 ‘upon him, and by his stripes we are healed.’ He
 got a sad reding-stroke, when he came in betwixt
 us and revenging justice, Zech. xiii. 7. *Awake, O
 sword, smite; That he cried out with lamentable
 cries, like screechings of the desperate, My God,
 my God, why hast thou forsaken me?* I never
 did offend thee, I never did wrong to God
 nor man. (2.) He was smitten of man also;
*When they saw him, they said, This is the Heir,
 come, let us kill him.* Poor ungrateful sinners!
let you kill him! what ails you at him? What
 evil hath the meek Lamb of God done to you,
 that no less will serve you than, *Come, let us
 kill him?* Yet ye smote him upon the face; ye
 scourged him; it was a shame for you to handle
 him as he was handled, when Pilate brought
 him forth, wearing the purple robe and the
 crown of thorns, and said to you, *Behold the
 man!* the antitype of Isaac’s lamb, that was
 caught by the head in the thicket, instead of
 Isaac. And, can ye look upon him that ye have
 pierced, and not mourn like the doves in the
 vallies? Yea, and ye led him as a lamb to the
 slaughter; and as a sheep before his shearers is
 dumb, so he opened not his mouth. He acted
 with wonderful meekness.

5thly, He acted mercifully. For the mercy of
 God and the compassionate heart of a man, touch-
 ed with the feeling of our infirmities, is in him,
 Heb. ii. 17. ‘In all things it behoved him to be
 ‘made like unto his brethren, that he might be
 ‘a merciful high-priest, to make reconciliation
 ‘for

‘for the sins of the people,’ John vi. 37. ‘Him
‘that cometh to me, I will in no wise cast out.’
The bruised reed will he not break, and the
smoking flax will he not quench. He carrieth
the lambs in his bosom, and gathereth them with
his arm. And he weepeth when they refuse to
be reconciled, Luke xix. 41, 42. ‘When he be-
‘held Jerusalem, he wept over it,’ because they
would not be reconciled to God.

6thly, He acteth wisely, in speaking good of
each party to the other, that he might gain their
love and affection one to another; *My Father*,
saith he, *loveth you*, and wisheth you well; and
it is his *will* that I would lose none of you, and
that not one hair of your head, nor pile of your
dust be awanting at the last day. How engaging
is this? for us to hear that person we hate, is still
evidencing his love to us and speaking good of
us in our absence. Well said the spouse of him,
His mouth is sweet. And he speaks good of them
to God: *I have given them the words which thou*
gavest me, and they have kept them. And he is
surety for both parties, for the one to the other;
he engageth for the Father to us, that he shall
be as good as his word, and that all his promises
shall be to us in Christ; yea, and in him amen.
And he is surety for us to God, that we shall
stand to our promises; and if we fall, he will make
it up, Heb. viii. 6. *He is the Mediator of a better*
covenant. He satisfieth God’s justice for our of-
fences, and merits the Spirit to enable us to keep
the required conditions, by one and the same
sacrifice of himself; and that they shall be ena-
bled both to repent, believe, and rely on this
sacrifice

sacrifice for expiation of sin, and reconciliation to God, and procuring of God's favour, Heb. ix. 15. *He is the Mediator of a better testament*, that by means of death, for the redemption of transgressors, they which are called might receive the promise of the eternal inheritance.

7thly, He acteth powerfully, and goeth on in this great and dangerously difficult work, with an undaunted, majestic, and couragious spirit, and that through all oppositions and extraordinary difficulties, one of which would have made all the angels of heaven, and men upon the earth to give it over; if it had not been so, he would surely have given it over, having to do with persons so vastly different, and so much required to reconcile them, Isa. xlii. *He shall not fail nor be discouraged*. With such undaunted courage and power went he on in this work, that he carried down all before him, and nothing could cast him down, but he carried all before him, death, wrath, hell, sin, and the obstinacy of the hearts of men. 1. The weight of the work did not discourage him; but he bore up under it, till on the cross he said, *Now, It is finished*. 2. Oppositions from men could not discourage him; for all the malice he was to meet with at Jerusalem, yet he *stedfastly set his face to go thither*; and when news were sent to flee, for Herod would kill him, he says, *Go tell that fox, I must work to-day, and to-morrow*, and stand to the work till it be perfected, notwithstanding of him and all that will oppose it. 3. The extremity of his exquisite pain of body, hidings of God's face, and soul-agonies did not discourage him, even when
upon

upon the cross; then he took care of his mother, preached unto and converted the thief that was upon the cross, plucked him as it were out of hell, even when his own arms were nailed to the cross. 4. The smiles of the world could not put a stop to him. When they would take him by force and make him a king, he would rather have poor man brought to glory, before he sat a king upon a throne himself; and therefore he withdrew himself from them: and yet many a poor man would hazard their own salvation for a lordship or a lairdship. What would have become of the salvation of the elect, if it had been in such mens hands? If one had offered them a kingdom, would they not have given over the work? 5. Bad entertainment from his own did not discourage him, John i. 12. *He came to his own, and his own received him not.* 6. The sword of avenging justice could not do it, Zech. xiii. 7. but forward he came, and laid down his head upon the block, and opened his breast to the flaming sword of justice; yea, and made his soul an offering for sin, suffered both in soul and body, that he might redeem both soul and body; and yet went on, and never failed nor was discouraged till he said, *It is finished.* When the work of salvation was put in Christ's hand, help was laid upon one mighty to save.

8thly, He carried it on with great fidelity both to God and man; he was faithful to him that appointed him, *as a Son over his own house*, Heb. iii. 5, 6. 2. Faithful is he to man, he maketh intercession for them for ever. And, when his parents sought him, he says, *Wist ye not that*
P I must

I must be about my Father's business? and, *I must work the work of him that sent me.* And conversing with the Samaritan woman, seeking her conversion, he forgot to eat ; and he tells them, that it was his meat and drink to do the will of him that sent him, and to finish his work.

That's the way Christ acts as Mediator, if ye would know : He interceeds with the Father for us also now in glory, and hath sent us back word what speed he comes, and that there is room in heaven preparing for us, and that in a little he will come back for us, and receive us to himself, that where he is, there we may be also, John xiv. 2, 3. *Then shall we be for ever with the Lord.*

Then they sang,
 The Lamb of God, like lion bold,
 salvation carry'd on ;
 Thro' oppositions all he went,
 and give o'er for none.
 He faithful to the Father was,
 and did him glorifie :
 So faithful also unto man,
 forget to eat did he.
 His meekness and his patience both
 admired is by me ;
 For God the Father did him bruise,
 him also smite did we.
 Yet patiently he did endure
 both anguish, grief, and pain ;
 So that, when he reviled was,
 reviled not again.
 No guile was ever found in him,
 of Vi'lence all he's free :

Yet

Yet like a sheep and silent lamb
 before his shearers he.
 On the head of this lovely Lamb
 all nations laid their hands,
 And on him rolled they their sins,
 when in their stead he stands,
 And in their room a sacrifice
 to God offer'd to be:
 Whereby atonement is made up,
 and also sav'd are we.
 And yet he finished the work,
 that saved we might be.
 He won my heart, and let him have't;
 and me him glorifie.
 And now he's to the heavens gone,
 to plead for me still there;
 And mansions in the Father's house
 for me he doth prepare.
 He promised to come again,
 and to bring home poor me
 Out of this weary wilderness:
 right welcome shall he be.
 O shov'l away these sinful days,
 and nights of vanity,
 And like a roe on Bether's mount
 come skipping unto me.
 And I will go to meet my Lord,
 out from their lion's den;
 From sin and sorrow I'll be free,
 and weep no more again;
 But take my harp into my hand,
 sing sweetly then will I;

For day nor night I's never rest,
but hallelujah's cry.

Anxious. Now, I see that God and Christ have made a covenant for the elect world, as Jacob and Laban for the flock; whatever of the flock was wanting, it was to be required at Jacob's hand. But since in all covenants there is still some things required of both parties, shew me therefore what is the great thing that God promiseth to us, and that we are to promise to God.

Goodnews. The great thing promised on both sides is comprehended in that Scripture, Heb. viii. 10. *This is the covenant that I will make with them, I will be to them a God, and they shall be to me a people.*

Anxious. What is that, for the Lord to be a person's God?

Goodnews. Heaven will be the best answer to this question: for, when the church is represented in Heaven, this their happiness is express, Rev. xxi. 3. *The tabernacle of God is with men, and he shall dwell with them, and be to them a God.* It is better felt than express, what is it for the Lord to be a God to a person; to be under his enlightening, enlivening, and comforting influences; God, my God, supplying all wants. God is pardon to the guilty, rest to the weary, comfort to the distressed, health to the sick, wisdom to the foolish, happiness to the miserable, salvation to the lost, Psal. cxliv. ult. *Yea, happy is that people whose God is the Lord.* To hear what it is for God to be a God to a person, and

yet

yet not to have him, is to hear one that is a Barbarian speaking, that ye understand not one word that he saith ; or as if one should tell a poor man, that Ophir is all full of gold and riches, the hearing of that makes him not up, he may perish as well as if there were no gold there. Get God to be your God, that's the life of all, and then ye will know ; O come and see, and be able to say, *This God is our God for ever and ever.*

1. If God be yours, all is yours, 1 Cor. iii. 21. *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or to come, all is yours, and ye are Christ's, and Christ is God's.* The earth to tread upon, the air to breathe in, the sun to shine upon you ; afflictions are yours, not only to work for your good, but to make the glory in Heaven more weighty : death is your reconciled friend, to take you off the field of war, and transport you to the land of peace, where the inhabitants shall not say, I am sick : for they that dwell therein shall be forgiven their iniquities. Yea, happy is that people whose God is the Lord.

2. To have God to be your God, is to have all the divine attributes employed for, and not against you. (1.) The *power of God*, that is most terrible to the wicked, is yours, to protect and defend you. Strong and mighty is the Lord God to judge the wicked : miserable they ! but strong and mighty is the Lord God to save you ; happy you ! yea, happy is that people whose God is the Lord.

(2.) The *life of God* is yours. Nothing more

terrible to the wicked; *It is a fearful thing to fall into the hands of the living God.* Miserable they, as long as God liveth! But nothing more comfortable to the godly in their distress than this, that God liveth, Gen. xvi. 14. The poor woman, that had no more but a drink of well-water, yet this comforteth her; *It is the well of him that liveth and seeth me.* This also comforted Job in his distress, *I know that my Redeemer liveth.* Yea, they live by virtue of the life of Christ; and as long as life is in the head, the body shall not die, John x. 10. *Because I live, ye shall live also.* As long as enemies cannot take away the life of Christ, the life of the godly is secure; happy are they! *Yea, happy is that people whose God is the Lord.*

(3.) The *Justice* of God is yours. Nothing more terrible to the wicked than this, The Lord is just, and taketh vengeance: but to you that are his, He pardoneth the sins of his people; he is faithful and just to forgive us our sins: the debt is paid in Christ already, and Justice will not suffer him to have the sum twice paid; both from the cautioner, and from the debtor. *Happy are they, &c.*

(4.) The *Mercy* of God is yours. Nothing can be more terrible to the wicked than the mercy of God; therefore David prays, *Of thy Mercy slay mine enemies.* He says not, *Of Justice,* but, *Of Mercy* do it; as if Mercy were more exalted than Justice in doing it. But, O how sweet is God's Mercy to the godly! Psal. ciii. *Thou hast crowned me with Mercy and loving kindness.* *Yea, happy, &c.*

(5.) The

(5.) The *All-sufficiency* of God is yours, tho' nothing more terrible to the wicked. God comprehends all; and when he leaveth them, as he will do, what have they behind? all is gone. But this is it wherewith the Lord comforteth Abraham, when entering into covenant with him, Gen. xvi. *I am God All-sufficient.* What thou wantest, I have. He says to the covenanter with him, as the old man of Bethlehem to the Levite, *All thy wants be on me, only turn in hither.* His All-sufficiency is theirs. Happy they! *Yea, happy is that people whose God is the Lord.*

(6.) His *Wisdom* is yours. This also is terrible to the wicked; for God is wise in heart; *Who ever hardened himself against God, and prospered? He taketh the wicked in their own craftiness.* But it is comfortable to his people; *He turns the counsel of Abitophel into foolishness.* A wise counsellor in all straits, Isa. ix. 6. His counsel is infallibly good; never one that he leads with his counsel here, but he lands them all in glory at last, Psal. lxiii. Happy are they! *Yea, happy is that people whose God is the Lord.*

(7.) His *Faithfulness* to fulfil his promises. Nothing is more terrible to the wicked than his faithfulness; for he is faithful in his threatenings as well as in his promises. Hath he threatened the cursed Canaanites? They may lay their account with it, he will be about with them. Hath he said, The wicked shall be turned into hell, and all prayerless persons and families? He will lay them low at last in destruction's dungeon. But, doth he promise Canaan to Abraham's seed? They are as sure of it, as if they were in it

it already : Heaven and the great salvation, they are sure of it, Mic. vii. ult. *Thou wilt perform thy truth unto Jacob, and thy mercy to Abraham, which thou hast sworn unto our fathers.* It was mercy to make the promise ; he might make, or not make it, at his pleasure : but, once made, he is so far engaged to his faithfulness, that he cannot be God and not fulfil it. Happy are they ! all the divine perfections are theirs.

3. To have God to be our God, is to have a right to God, personally to be interested in the love of God, the purchase of Christ, the Spirit, the Comforter. Yea, happy are they !

4. All his names are theirs, the strong God, JEHOVAH, a fulfiller of the promises. *The name of the Lord is a strong tower, whither the righteous run, and are safe.* And there is no condition the godly shall be in, but there is a letter of his name to comfort them. (1.) Are they miserable ? he is merciful, Exod. xxxiv. 6, 7. (2.) Have they lived long in sin ? He is long-suffering. (3.) Is there sin of all sorts, against law and gospel, against light and love ? then he is *abundant in goodness and truth.* And though we break our word to him, yet he will keep his word to us, and will not alter his covenant : he may only punish with temporal strokes, keeping mercy for thousands ; we need not fear the number be filled up and mercy spent. (4.) Are our sins of all sorts, that they may be called *iniquity, transgression, and sin* ? Yet he will forgive all. (5.) And if we doubt he will not shew us mercy, he extends mercy to thousands ; whereas anger extends but to the third and fourth generation

generation. He would rather save a *thousand* than destroy *three*. Happy are they! *Yea, happy is that people whose God is the Lord.*

5. He is ours by communication and glorifying influences, 2 Pet. i. 4. *We are made partakers of his divine nature*, and made partakers of his holiness; his image stamped upon our souls, 2 Cor. iii. 18. ‘We beholding as in a glass the glory of the Lord, are changed into the same image,’ 1 John iii. 2. We shall be like him, for ‘we shall see him as he is?’ as Moses’s face did shine, by beholding him upon the mount: and shall, by virtue of our union and communion with him, be raised up to glory at the last day. ‘And Christ is made of God unto us wisdom, righteousness, sanctification, and redemption. For God the Lord is a sun to enlighten, a shield to defend, and he will give grace and glory, and withhold no good thing from them that live uprightly.’

Anxious. But what is it for us to be God’s people?

Goodnews. 1. It is, upon our renouncing all our wicked practices, and rending our contracts with all other lovers, to take the Lord to be our God on gospel terms, Deut. xxvi. 17. ‘This day hast thou avouched the Lord to be thy God, and hast promised to walk in his ways, and to keep his statutes, and his commandments, and his judgments, to do them with all thy heart, and with all thy soul, and to hearken unto his voice.’ And this is that giving of our consent to be saved on the very terms agreed upon betwixt

twixt the Father and the Son ; and that now ye subscribe heartily to it. Especially, it takes in these two things that we must do, if we would be his people, and have him to be our God, to wit, faith and repentance, which are both required, Mark i. 15. *The kingdom of God is at hand ; repent ye, and believe the gospel.* Ye are now to submit to Christ the King of Zion ; therefore this ye must do, otherwise ye cannot be received subjects. Ye must repent, and believe the gospel: both are required, and yet both are promised. So that the covenant of grace is a miracle in this, as well as in all the other parts of it: it hath a condition without a condition; *By grace ye are saved through faith, and that not of yourselves, it is the gift of God.* Acts iii. 19. *Repent, that your sins may be blotted out.* And yet he is a Saviour exalted to give repentance and remission of sins.

Anxious. But it is debated by some, That the covenant of grace hath no conditions.

Goodnews. It is but a needless debate ; and to be reasoning when we should be running: an enquiring if the Lord doth require any thing in order to salvation, when we should be doing that which the Lord requireth in order to salvation. And we judge it not fit to be debated before any unlearned auditory ; for they are too much given to take an unwarrantable and lawless liberty : and this is ready to open a door to more of this, and to libertinism, and other errors. But, to satisfy you in this matter, we say it hath conditions, and yet no conditions : and yet all comes
to

to one thing, that faith and repentance are still required of us in order to salvation.

First, If ye say, that it hath meritorious conditions; then we deny that it hath such conditions.

1. If we consider it as made with Christ from eternity, whether he would save any or not (which he spoke to before) then we say there were no conditions but God's love and sovereign good-will, whether to make such a covenant, or not: if he pleased he would make it with such conditions, and if he pleased he would not have such a covenant.

2. If we consider it as made with Christ from eternity, we say, it had conditions required of Christ as our Head and Surety, that he should both do, and enable us to do also, before ever we could be saved: that he should suffer for our sins, and work righteousness for us, and make us willing, Psal. cx. 3. For this law being made, Christ being Surety for us, we were one in law; and what was sought of the one, was sought of the other also. We must either satisfy for what we had done, and live up to the law in time coming, or else our cautioner must do it for us: and of Christ it was required, that if we could not do it; he should suffer for us; and that we should henceforth fulfil the law, at least in him; and that we should have advantage by what he did. We must have faith in him, to rely on him for righteousness and strength, and repent for what we had done: and these terms we must consent unto, on the highest peril; for, *Without faith it is impossible to please God. Luke xiii. Except ye repent, ye shall all likewise perish.* And hath the covenant

covenant of grace no conditions? I thought it had two, *faith and repentance*; and that Christ had been cautioner for us, that we should do both, as well as he is for all the other blessings of the covenant.

And *faith and repentance* are not the *meritorious* cause of salvation, but the *instrumental* cause, or the causes without which we cannot be saved, John iii. 16. *Whosoever believeth on him shall not perish*. They are not impenitent, unholy sinners, nor infidels, that win to Heaven; all these unholy, unclean, abominable, and unbelievers are locked out of Heaven: 'He that believeth on the Son, hath life; but he that believeth not, hath not life, but the wrath of God abideth on him, John iii. ult. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned,' Mark xvi. 16. And if it hath no conditions, why doth the Lord threaten damnation, for not giving that which he hath not required? And to say it had no conditions, were to say that the Lord were bound to us, and not we to him; which overturneth the nature of a covenant. Or, why doth he call it a covenant? he might have called it a promise. And, why did he call Christ the *Mediator of the covenant*? he might have called him the Mediator of the promise: but this sounds not so well as the Holy Ghost hath expressed it, and I know not if it be good sense either. But, if it be objected, That it is a covenant of works, and not of grace; if there be any conditions required, the quite contrary followeth, Rom. iv. 16. *It is of faith that the promise might be free*.

Anxious.

Anxious. But, if there be conditions required in the covenant of grace, how doth it differ from the covenant of works, which also required conditions?

Goodnews. With respect to Christ it was a covenant of works, Gal. iv. 4. 'God sent forth his Son made of a woman, made under the law, that he might redeem them that were under the law.' For it was required of him, 1. That he should satisfy for our breach of covenant, Isa. liii. 'We all, like lost sheep, have gone astray, and the Lord laid on him the iniquities of us all.' And, 'He was wounded for our transgressions.' 2. That he should give perfect obedience to the law: and this he says at his baptism, 'Suffer it to be so, for it behoveth us to fulfil all righteousness.' He was made a curse for us, that we, through him, might inherit the blessing, Gal. iii. 13.

2. It differeth with respect to us, in that it requireth of us all, and much more than did the covenant of works. For, here is sought *faith* and *repentance*, which the law sought not: it sought not *repentance*, because we had not sinned; neither would it accept of it if we did sin: and it sought no *faith* in Christ, a crucified Saviour and Surety; for he was not so revealed in it.

3. It differeth in this, that the first covenant required all in our own strength; 'This do, and thou shalt live.' But in this we are to do on borrowed strength, Gen. xvii. 1. 'I am God all-sufficient.' What thou cannot do, I will help thee, 2 Cor. xii. 7, 8. 'My grace is sufficient
Q ' for

‘for thee, my strength is made perfect in thy weakness,’ Phil. ii. 12, 13. ‘Work out your own salvation with fear and trembling, it is God that worketh in you both to will and to do.’

4. In this also, the first covenant being broken, no salvation to be obtained any more by it: one sin of one man, dammed up all the blessings of it, that never one blessing should come to the whole race of mankind in that channel any more: but in this, *all* the sins of all the elect cannot stop the blessing, though we should fail seven times in a day, Heb. viii. ‘This is the covenant that I will make with you, I will be merciful to your unrighteousness, and your sins and iniquities I will remember no more.’ Jer. xxxi. 37. ‘I will not cast off all Israel, for all that they have done.’ The one is brittle and changeable, the other permanent, durable, and everlasting: all is confirmed by the death of Christ the Testator. Another administration cannot be expected; other terms can never be expected than *faith* and *repentance*. The seals of it cannot be altered, baptism and the Lord’s supper, 1 Cor. xi. ‘As often as ye eat this bread, and drink this cup, ye do shew forth the Lord’s death till he come again.’

5. In respect of their *manifestation*. The one is written on our heart by nature, Rom. xiv. 15. The works of the law are written on the hearts of the very Heathen: but the covenant of grace is profoundly deep and mysterious, and cannot be attained unto but by divine revelation: hence Christ says to Peter, *Flesh and blood hath not revealed this to thee, but my Father which is in Heaven*. Yea, the men on earth, and angels in Heaven

ven could never find it out, that God should become man, the Prince of life die; that God in the flesh should bear the punishment due to rebels, and set them free: so far were they from attaining it without divine revelation, that they cannot comprehend it when it is revealed.

6. In respect of the *end*. The first covenant was principally to declare God's justice and faithfulness, in keeping his word to, and rewarding an innocent man with happiness: but the *end* of the second to declare the mercy and love of God, John iii. 16. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' In the first covenant, man was to go to Heaven on his own feet; but, in the second, he is to ride to glory in a Chariot paved with love, in this covenant of grace.

Anxious having heard all this, broke out in a song, with his heart in a flame of love, and tears on his cheeks.

Heaven's wonders here shine forth,

Good news from God above,

I am to ride to glory now

in a coach pav'd with love.

Wisdom divine did it contrive,

and made it up of grace;

Its boards with love did all cement,

fitly join'd in their place,

Of lasting wood of Lebanon,

that never will expire:

All my salvation it makes sure,

and all I can desire.

'Tis bottomed with precious gold,
lest I sink down and die :
Its purple cover keeps off wrath
from falling down on me.
To them within it wonderful
and pleasant doth it prove :
They walk, they ly, they sit, they sleep,
and there they dream on love.
The Lord is now to be my God ;
what more can he give me ?
The heavens and the earth are mine,
and life eternalie.
And I am his, and ever shall ;
well's me that it is so,
He will not lose his own, I'm sure,
for death, sin, hell, nor woe.
The terms of this new covenant
debate now will not I ;
Nor reason more, when I should run,
and to him quickly fly.
Let me repent, let me believe,
when he for these doth call :
When I these want, I'll cry for them ;
and ever praise thee shall.

Goodnews. What think ye of this covenant
of grace, now when ye have got a view of it ?

Anxious. Think ! I know not whether I had
best to speak, or to wonder and hold my peace.
Glory to GOD, that ever contrived it ! Glory to
the SON, that ever undertook it ! Glory to the
SPIRIT, that hath renewed my heart, and made
me to embrace and subscribe it ! And thanks to
you

you, that hath informed me of the nature of it. The cause and spring of it is wonderful ! matchless love ! the parties contracting in it are wonderful ! JEHOVAH and sinful dust, by the intervention of such a Mediator ! the nature of it is wonderful ! superabounding grace ! the terms of it are wonderful ! ask and have ! the Mediator of it is wonderful ! God manifested in the flesh ! that ever he undertook it, on so harsh terms, is a world's wonder ! yea, it is a very complication of wonders ! these are my thoughts of it : but one thing I would fain know, how did the Mediator come to fulfil his part of it, to suffer and die for sinners ? Was there not an aversion in him then to suffer ?

Goodnews. Have ye forgotten that I told you, He undertook the harshest terms with these words, *Lo, I come : I delight to do thy will.* Yea, he came over myriads of ages, so to speak, longing till the world was created, and till he went down in the morning of time, to Eden, to vent his love to poor man, that lodged in his breast from eternity, and preach a crucified Saviour. Have you forgotten that ?

Anxious. God forbid that ever I should forget it. But I mean, when the time of his humiliation was at hand, when he must now pay dear for his love to pickles of dust and hell-coloured worms ; did not the extremity of his trouble make him shrink, and go heavily about the work ?

Goodnews. He did not go heavily and against his will, as we often do, about his work ; and even the disciples, they must be constrained to

leave him, and go to the other side; but he sought no constraining to leave his Father: a strange change! an uncouth *other side* to him, though he was to meet with the malice of earth, and hell, and death, and the Father's wrath, on the other side. But, when the fulness of the time was come, and the blessed decree broke forth, in which all the promises, which were big with child of this blessed Babe, were delivered; and a Saviour born, and given into the lap of a lost world: the glory of the higher house, the Father of eternity is now lying a Babe in a manger. *I come with delight; it is written of me.* And it will appear that he came most willingly, if we consider that he longed for the time of his sufferings. Luke xii. 50. 'I have 'a baptism to be baptised with; and, O how am 'I straitened till it be accomplished!' O how am I pressed and pained till I win to Mount Calvary, to get my hands and my feet nailed to the cross! to get my heart's blood shed, and God's love together, for them to part among them. 2. From his being offended at any that would dissuade him from suffering; as appeareth in the rebuke he gave to Peter, *Get thee behind me, Satan*, Matth. xvi. 22. Peter dissuades him from it. But he says, What, man! does thou think that I have so little love to lost man, that I will let their salvation stick at my suffering? And thou shalt get the name of the Devil for thy pains, *Get thee behind me, Satan.* Take Satan's name and answer both. It was the very answer he gave Satan. For all that will dissuade me from it, they are a Devil, a temptation. 3. When he was going up

his last journey to Jerusalem, when one would have thought, the nearness of his sufferings would waken an aversion to sufferings: yet he is *now*, even *now*, as willing as ever. Luke xix. 28. it is said, *He went before, ascending up to Jerusalem.* He out-went the whole multitude, even when on his march to meet the awakened sword of justice in the garden, and the pains of death, and the Father's withdrawings upon the cross.

Anxious. Now, I mind. we just came in where *Hasty* and *Patience* left off to-day: for, you know, they left off here, at the pains that the Lord took upon these rebels to make them submit; that he sent first some, and then other servants; and when they had stoned some, and killed others, last of all, he sent his own Son, Heb. i. 1. 'God, who at sundry times, and in divers manners, spake to the fathers in time past, hath now at last spoken to us by his Son.' How did they take with him? One would think that now doors and windows, houses and hearts, would all be cast wide open to receive him, when the good Shepherd came down among them that were lost sheep; when the great Physician came down among an hospital of sick, dying sinners, when the Redeemer came down to proclaim the acceptable year of the Lord, and the gospel jubilee to them that were captives to the Devil, bound with fetters, and that over to eternal fire.

Goodnews. Very bad entertainment did he get, John i. 11, 12. 'He came unto his own, and his own received him not.' The whole country rose in a hubbub about him, when they saw this glorious Sun of righteousness come down amongst them;

them; because light is the overthrow of darkness, and Satan stirred them up to put out this light, which they willingly consented to, because they hated the light, John iii. 20. 'This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. For every one that doth evil hateth the light, neither cometh he to the light, lest his deeds thereby should be reproved.' John vii. 7. 'The world hateth me, because I testify that the deeds thereof are evil.' No minister of mine more than I, that will deal plainly with the world, and testify against their evil deeds, but must meet with the world's hatred, as well as I. A company of deceivers, that, like Ahab's false prophets, will sooth them up in sin, and stand in awe to reprove them: these will have a brave life amongst them: but an honest Micaiah, they have not so much policy as to hide their malice, though their consciences tell them they may get God's mind from them. *There is one Micaiah, by whom we may enquire of the Lord, but I hate him.* This was the entertainment he met with; they, whenever they saw him, 'Conspired against him, Acts iv. 27. 'Against thy holy child Jesus, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, are gathered together.' They met him most maliciously and ingratefully; they met infinite love with matchless malice: they thought to have cut him off as soon as he was born; and, to make sure, they slew all the babes of that country. They afterward, when he was entered upon his ministry in public, sent officers to take him, John vii. and at last

Judas sold him, and a multitude in arms came out against him, Matth. xxvi. 55. *Are ye come out against me, as against a thief, with swords and staves for to take me?* And after he was taken, O what hellish malice and injustice did he meet with! he was maliciously abused before ever the court met; they bound him whenever they laid their hands upon him, they took him to the high priest's hall, Luke xxii. 45. and there they mocked and smote him, blindfolded him, and struck him on the face, saying, *Prophecy who was it that smote thee.* What Heathenish and barbarous cruelty was this, so to have used any man? Nothing proved against him, yet bound and mocked him as Samson. 2. They gave him not fair justice; for he was judged in a court that had not power to do it; a pack of malicious Scribes and Pharisees, from whom Herod had taken away the power of life and death, so that they confess, John xviii. 31. *It is not lawful for us to put any man to death.* But any thing was good enough for them for law; if they could get the common rabble to cry, *Crucify him*; that pass for justice here. 3. He was accused of that which he was not guilty of, *Of not paying tribute to Cæsar.* Nothing more false; for he taught it, that Cæsar should have tribute, Matth. xxii. 24. *Give unto Cæsar the things that are Cæsar's.* And he confirmed his doctrine with his practice: before Cæsar should want his due, he will work a miracle, and get it from a fish. 4. When he speaks gravely to them, they smite him in the very court; and when he is silent, they chide him,

him, John xviii. 22. 5. They suborn false witnesses against him; the very judges sought them out, of design to take away his life, Matth. xxvi. 59. 6. The judge, that condemned him to die, declared, that he was a just and innocent person, Matth. xxvii. 24. And so he is sentenced and hal-
ed away to execution, and nailed to the cross, and bows his head, and gives up the ghost, when he had cried with a loud voice. That shews his love yet continueth; he parted with life before his strength was gone. And this is the entertainment that love met with in the world: they would by no means receive him; but, away with him at any rate.

Anxious. But, did none receive him at all, when he came to his own?

Goodnews. God forbid. Some did receive him but they might be all soon counted; *His own received him not. But to as many as received him, to them gave he power to become the sons of God.* We find one Simon, that waited for the consolation of Israel, Luke ii. 28. that received him both in his heart and arms when but a babe, and blessed God that his eyes had seen his salvation. So did one Anna in the same chapter; so did his disciples; so did many of the common people acknowledge him, Mary, Martha, and Lazarus, all in one family; it is good to be in a good family: and many more than these received him, as the woman of Samaria, &c. But the bulk of the nation rejected him; the most part of the clergy and nobility, John vii. 48, 49. *Have any of the Pharisees or of the rulers believed on him? say they, But this people that know not the law*
 (have

(have believed on him, and therefore say they, they) *are accursed*. But this wind did shake no corn; the poor commons were the blessedest of the two. Christ will never want a back in the stormiest day that ever blew: as many as are ordained to eternal life, will aye believe.

Anxious. What could be the cause? I am sure they had not known him; for, if they had known him, they would never have been so mad as to have crucified the Lord of glory.

Goodnews. Some indeed knew him not well, 1 Cor. ii. 8. What is that to say? They had the notional knowledge of him; for the world was ringing with it, that he was *the Son of God*. His usher was publicly preaching and crying that he was come, John the Baptist, a voice crying to them to prepare his way: yea, he preached him, and pointed him out as come; *Behold the Lamb of God, that taketh away the sins of the world*. But all the matter was, they wanted the saving and experimental knowledge of him; and their ignorance of him was an affected and voluntary ignorance; they were willingly ignorant: as many are convinced, in persecuting God's people, that they are the righteous they persecute; as in our own day, the enemies of Christ would have slain the people of God, and then, whenever they expired, said, I am sure that man's soul is in Heaven. And if they were ignorant, the fault is their own: they might have known, both by search of the Scriptures, and attending on his ministry; as many in our day are ignorant, because they will not wait upon ordinances. But beside, the Scripture saith, they did know him,
Luke

Luke xx. 14. 'They reasoned among themselves, 'saying, This is the Heir, come let us kill him.' All herein their prodigious madness appears; they think, now, he is God in the flesh, we will get him destroyed now, and be free of his yoke and bonds that we hate and abhor. For, do not sinners evidence the desperate madness and distraction of their mind, in sinning over light and conscience; that have no bands at all upon them; that to beholders appear worse than distracted, so that Paul says of such, Gal. iii. 1. *O foolish, yea, bewitched Galatians!* One would think, this were impossible for a rational creature, thus to go over the belly of light: but what need we think it? Is it not true, that the swearer, adulterer, drunkard, prayerless persons, know they are damning their own souls? and yet they will do it, and would be the death of the godly that reprove them; and long for nothing more than that religion were out of the land that would hinder them, that they may run to hell with ease, and not have every body taking a tug of them, and trouble them by the way. They have not will of two hells, one here, and one hereafter too. And yet others, more mad, come after and fall to work again against the church and ways of God, thinking they will prevail upon God's people: and if Christ were in the flesh this day, coming with an army to fight for religion, there would be thousands on the world's side, for one that would be on Christ's side. Then they sang,

When time approach'd, and now was come,
that Christ pays dear for's love.

Had

Had to man from eternity,
 he must sharp suff'rings prove.
 His courage yet did nothing fail;
 but forward with delight
 He went to meet his suff'rings fore,
 nothing could him affright.
 Now, matchless love comes to redeem
 men, from wrath, hell, and fears:
 And matchless malice doth him meet,
 with their swords and their spears.
 Most barb'rously they him abus'd,
 before arraign'd was he
 In court, with ill pow'r, witness false,
 there he condemn'd must be.
 They knew he was the Son of God,
 their conscience had no bands;
 But contrary to their own light,
 they acted with their hands.
 They thought the wicked would them thank
 for their great skill that day;
 And that their fathers had no wit
 to conquer Christ as they.
 Satan makes fools of wicked men,
 when they think they're most wise:
 They act like mad bewitched men,
 as our Apostle says.

Anxious. But what did he do, when he was
 thus rejected, despised, and put to death? It
 would seem that they had now done with heaven
 and happiness, and that the treaty of peace now
 should be at an end.

Goodnews. No. He was never more earnest
 than now. For he is God, and not man, there-
 R . . . fore

fore he did not consume them. But, as soon as he was up out of the grave, which was but three days after, he is at his old work again, Luke xxiv. 48. and sends forth his Apostles, commanding them to go and preach repentance and remission of sins to all nations, beginning at Jerusalem. One would have thought, that Jerusalem would never get a call to repentance again, nor yet a promise of remission of sins, who had so handled the Saviour, and whose hands were yet reeking in the blood of the innocent Lamb of God. But it is far otherwise; he says, Begin at them: give them the first offer, for loth am I to leave them: Or, if I must leave them, I will give them a farewell-sermon yet, before I go. I shall have some of them that crucified me, to share in the benefits of my sufferings. And, after his ascension to glory, he sent forth the greatest throng of Ambassadors that ever came before, 1 Cor. xii. 28. 'And God hath sent some 'into the church, some Apostles, some teachers, 'and some prophets, some workers of miracles;' among the rest, he sent these two men with great gifts, one Boanerges, and another Paracletes; the one a son of Thunder, the other of Consolation; the one a terrifier, the other a comforter. And so these two went up and down amongst them, dealing hard with them by threatenings and promises to lay aside their wickedness and submit, and then they should be set at liberty, and all that ever they had done should be forgiven unto them.

Anxious. What said these two men to them, when they came to these captives and prisoners?

Goodnews. They blew a great trumpet, that the

the dead might have heard it, it was so loud, and had such a majestic sound, Isa. xxvii. ult. John v. 25.

Anxious. What did they then?

Goodnews. Boanerges took out a proclamation, that he had the seal of Heaven at, and shewed his warrant for what he had to say. And then he cried,

I here, in the name and authority of the great God, the Judge of the quick and the dead, denounce war from Heaven against all rebels to the King of glory; and that there is no peace to the wicked, saith my God: therefore, prepare to meet an offended God. In his name, I declare not one impenitent soul shall escape eternal damnation, Acts xiii. 10. O full of all subtilty and malice, ye children of the Devil, ye enemies of all righteousness, that do not cease to pervert the right ways of the Lord; Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Deut. xxix 19. And if any of you shall flatter yourselves, and declare by your practice, that ye think ye shall have peace, though you walk after the imaginations of your own hearts, the Lord shall not spare you, but the fury of the Lord shall wax hot against that man: and all the curses in this book shall come upon him, and will blot out his name from under Heaven.

Moreover, I here denounce eternal wrath against all that prefer the world, their lusts and pleasures, to God; and have the world nearer their heart than him: that *they shall be punished with everlasting destruction from the presence of the*

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Lord,

Lord, and from the glory of his power, Phil. iii. 19. Whose God is their belly, whose end is destruction, who mind earthly things.

2. I denounce from the great and terrible God, the fiery indignation and vengeance of a Mediator, on *all* that will any way adventure to worship him otherwise than it is written; that add to, or part from the Word of God; either by worshipping him by idols, or human traditions, reflecting on God's wisdom, and usurping upon his absolute authority, Rev. xviii. 19, 20. For I protest and testify to every man, be what he will, rich or poor, bond or free, that, if any of them shall add to the sayings of the book of this prophecy, God shall add to him the plagues that are written in this book. All observers of idolatrous days, plagues from God shall be heaped upon them, Gal. iv. 10. Ye observe days and times, I greatly doubt your salvation. *And if any shall take away from the book of this Prophecy, God shall take away his part out of the book of life, and from the holy city, and from the things that are written in this book.* All ye therefore that observe these abominable days; ye have Bibles, but shall be disinherited of all the promises that are in them, ye shall never file the floor of the new Jerusalem, except ye repent.

3. In the authority and name of SHADDAL, the great and terrible God, I denounce the wrath and curse of a Trinity upon these that are common swearers, blasphemers by the name of the dreadful and tremendous Majesty of God, that ye shall surely be thrown alive into hell, and eternally tormented with the devil and his angels,
Deut.

Deut. xxviii. 57. *If thou wilt not fear this glorious and fearful name ---- the Lord shall make thy plagues wonderful.* And it will be no excuse for you, that swear by faith and conscience, or if it were but by a bird in the air, damnation will unavoidably follow upon it, James v. 12. The discharge is strict, the punishment peremptory: *But above all things, my brethren, swear not at all, neither by the Heaven, nor the earth, nor any other creature, lest ye fall into condemnation.*

4. I here denounce eternal damnation with the Devil and his angels, upon all prayerless persons, that slight God's worship in their families, or in their closets, Psal. ix. 17. 'The wicked shall be turned into hell, and all the nations that forget God.' Workers of iniquity, persecutors of the godly, and prayerless persons, these are three sad forerunners of eternal damnation, Jer. x. 25. 'Pour out thy fury upon the Heathen, and the families that call not on thy name.' Ye are excluded from Christians, and reckoned with Heathens; but your hell will be hotter than the hell of Turks and Pagans, or Sodom, or Gomorrah, Matth. xi. *It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you.*

5. I denounce war from Heaven, and fiery indignation from the Lord, to devour all these adversaries of the Lord, that take a latitude to break the Sabbath-day, Jer. xvii. 27. 'If ye will not hearken unto me, to hallow the Sabbath, I will kindle a fire in Jerusalem, that shall consume it, and shall not be quenched.' That will not give God one day of seven. And also, this

fiery indignation against all that overly perform duties, not employing their whole heart and spirit in the work: for *God is a Spirit; they that worship him must worship him in spirit and in truth.*

6. I denounce the dreadful curse from the tremendous Judge of the whole earth, and all that revolt and rebel against their parents, lawful Magistrates, and the Ministers of Jesus Christ; all that condemn their persons, deride and mock them. GOD, the Father of all things, will take vengeance; the SON, the great teacher of the New Testament, whose image and authority the Ministers have, will take vengeance on you, for abusing his image and Ambassadors, 2 Chron. xxxvi. 16. If ye mock his Messengers, the wrath of the LORD will kindle against you, and there will be no remedy; and this shall be your doleful lamentation one day, ‘How have I hated instruction, and disobeyed the voice of my teachers?’ Prov. iii. 17. ‘The eye that mocketh his father, the raven of the valley shall pick it out;’ that is, let him die an unnatural death, and be unburied, till crows shall eat his body, to shew his detestation at such a sin: and yet the Ministers of the gospel meet with such mockery, Jer. xx. 7, 8. ‘Every one mocketh me: for, since I began to preach, I cry out of violence and spoil; the word of the Lord is a reproach unto them. God will laugh at your calamity, and mock when your fear cometh,’ Prov. i. 24, 25, 26. Psal. ii. ‘The Lord will laugh at them, and have them in derision.’

7. I denounce the heavy wrath of God, that rents the rocks, that burneth down to the low-

est hell, against all grinders of the faces of the poor, all rackers of rents, all that do not relieve the distressed members of the honourable family, whereof Christ is the head, Matth. xxv. 41, 42. *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was hungry, and ye gave me no meat; naked, and ye clothed me not; sick and in prison, and ye visited me not.* Ye are gone, though ye never had committed sin, if ye omit and slight to relieve them that are in misery; much more ye that rack rents, and break poor things: the ground will not yield it; God does not give it them; and would ye have more than God gives? Will your tacks and pactions with them bear that; Matth. xviii. 28.—*The Lord saw that the man caught his fellow by the throat, and said, Pay me what thou owest. Then his Lord caught him, and delivered him to the tormentors, till he should pay all that was due to him. If ye forgive not men—neither will your heavenly Father forgive you.*—But if ye say, They are but offences that we are to forgive, not real debts, and to quit our gear or our rents. I answer, It is not only offences that God forgiveth, but he also forgiveth the want of paying of real debts; the sin of omission, that we have not paid him the rent of glory due to his name. Ye that will not quit any thing to a tenant, but cast them out of doors naked and bare, fear, That as ye forgive them their debts, so will God forgive you yours.

8. I denounce exclusion out of the kingdom of God, and certain condemnation from the judgment-seat, against all that live in uncleanness

ness in heart or practice, Eph. v. 5. *No whoremonger, or adulterer, hath any part in the kingdom of God and of Christ*, Rev. xxi. 8. *And the whoremongers shall have their part in the lake that burneth with fire and brimstone*, Heb. xiii. 4. *Whoremongers and adulterers God will judge*, Rev. xxii. 15. *Whoremongers are locked out of Heaven at the last day.*

9. I denounce the wrath and curse of God against all these that do any thing to hinder their own prosperity in the world, by idleness, drinking, and the like. Curses and woe be to the tippler that glorieth in it, that he can drink his neighbour drunk, and be no worse, Isa. v. This is a sin, though no more in it but the breach of this positive commandment, hindering his own wealth, a stealing from himself, Prov. xxi. 17. 'He that loveth wine, shall not be rich: woe to him that putteth his bottle to his neighbour's head, and maketh him drunk: woe to the tipplers that are strong to drink wine, and men of strength to mingle strong drink: woe also to beastly drunkards, that rise early in the morning to drink wine, and continue all night till it inflame them,' Isa. v. 11. The creature appointed to quench thirst, is so abused to excess, that it kindles it. Also, woe to all slothful persons, that impoverish, and thereby kill themselves by laziness, Prov. xxi. 24. *The desire of the slothful slayeth him, because his hands refuse to labour. And all thieves and covetous persons shall not inherit the kingdom of God, that hinder the wealth of their neighbours.*

10. I de-

10. I denounce the wrath of God, and war from Heaven, against all these that are liars, backbiters, speak evil of their neighbours behind their backs, to wrong their neighbour in their good name, or means: for liars are among the black crew that shall not enter Heaven, Rev. xxi. 27. 'And there shall in no wise enter into it,--whatsoever loveth or maketh a lie.'

11. Woe also to all these that are murmurers at providences, discontent with their own lot in the world: as the Israelites murmured in the wilderness, and were destroyed of destroyers; and that, like covetous Ahab, coveted Naboth's vineyard, 1 Kings xxi. 4. And grieve at the good of others, Esther v. 13. That all avails them nothing, as long as Mordecai got leave to sit at the king's gate. That are *desirous of vain glory, envying one another, provoking one another*, Gal. v. 16.

12. I denounce the wrath of God, and war from Heaven, and eternal perdition, to all that are guilty of any of these sins, and continue impenitent, Luke xiii. *Except ye repent, ye shall all likewise perish.*

13. I denounce war with God, and eternal damnation, against all that will not, by a lively faith, flee from wrath to come, John v. 40. Mark xv. 16. That these that believe not may be damned, that have not a faith that worketh by love, 2 Thess. ii. 10, 11, 12. 'Because they received not the love of the truth, God gave them up to strong delusions, that they all might be damned, that believe not the truth, but had pleasure in unrighteousness.'

14. I de-

14. I denounce war from God, and eternal excommunication from his presence, against all those that love not our Lord JESUS CHRIST; let that man and that woman be *Anathema Maranatha*, *accursed to his coming again*, 1 Cor. xvi.

22. All these that by their obstinacy and persisting in a course of rebellion against the law of God, and gospel of our Lord JESUS CHRIST, ye shall not escape; *How shall ye escape, if ye neglect so great salvation?* Heb. ii. 3.

Anxious. That Boanerges must be a bold, righteous lion; I am sure, he must be one of these ministers, that are described to have a lion's face, to go through thick and thin. Blessed be Boanerges of the LORD, that was so faithful to GOD, and to the souls of the people: for I think, of all the plain, particular home-preachers, that ever I heard, Boanerges bears the gree. But, what did he more?

Goodnews. He set the trumpet to his mouth again, and blew the trumpet in such a terrible manner, that ye would have said, it was the breath and power of God sounding in it; enough to have rent the very rocks. And then the people, some of the poor prisoners, began to tremble, as though the Lord were immediately calling them out to execution. And then he cried again, Acts ii. 36. 'God hath made the same Jesus, whom ye have crucified, both Lord and Christ.' And here I declare, in his name, the acceptable year of the Lord to all that will repent; and the day of the vengeance of our God, to all that will not accept of this deliverance from
this

this bondage of the devil, on gospel-terms, Isa. lxi. 2. Chuse or refuse: there is life and death set before you.

Anxious. And what followed thereupon?

Goodnews. There arose a mighty wind, Cant. iv. ult. out of the north, that made them fall a trembling, Acts ix. 6. and cried, 'LORD! what wouldest thou have me to do?' Acts ii. 37. 'And being pricked at the heart, they cried out, 'What shall we do?' This was a great change, and they cried. *What shall we do?* It was the dint of Peter's accusation, followed with the power of God, that made them feel the smart of sin; sins now, that were pleasant before, were like so many daggers at their hearts. The Comforter himself, when he cometh, he convinceth of sin. God's power is seen here, Acts vi. 10. They were not able to resist the Spirit and the power, by which he spake. He touches them powerfully to do the thing commanded. So that these persons meeting with such convincing and awaking calls, still wild and weary, cried, What shall I do? They were both wild and weary what to do; but yet willing to take any course to be saved. They did not now stay to parley, and cut and carve on terms with God; to say, Lord, spare my worldly-mindedness; for I trow there was some other things in their minds than the world: they did not stay to say, Lord, spare me from prayer; I trow they could not hold their tongues, but cry for mercy. Like a man that had a drawn sword at his breast, he is all ardent prayer, crying, *Save my life on any terms.* What

What shall I do to be saved? They did not now stay to say, Lord, spare me this and the other idol; for I trow they had their fill of idols by this time: and they knew now, that if they could be but freed of sin, they would be freed of damnation also. And Hof. xiv. 2. 'Take away all iniquity, and receive us graciously.' They did not now think it a burden to be called to serve God: I trow they think their Heaven and their salvation lieth in this, to get leave to serve him. *What shall we do to be saved?*

Anxious. And what came of them in this weary plight?

Goodnews. Why? They had run away from God for ever in despair, like Cain and Judas, and quit hope of mercy altogether, had it not been Paracletes came seasonably in, and supported them.

Anxious. And what did Paracletes do to them?

Goodnews. He blew a great trumpet, with such a lovely sound, that ye would have thought, all the time it was sounding, Heaven was dropping into the heart, and the soul going out of itself into Heaven. And then

He lift up his voice and cried, I here, in the Name and Authority of GOD THE FATHER, who hath loved us, and given unto us everlasting consolation; and in the Name of CHRIST, the only hope and happiness of lost sinners; and in the Name of the HOLY SPIRIT, the Comforter of the Weary, proclaim the KING of Heaven's Peace and Pardon to all penitent sinners; no more to do but, Isa. lv. 7. *Let the wicked man forsake his*

his ways, and turn to the Lord, and he will have mercy on him; and to our God, and he will abundantly pardon. Isa. i. 16, 17, 18. Cease to do evil, learn to do well;---and then,---Though your sins were as crimson and scarlet, they shall be made like the wool and the snow.

1. I proclaim to all wild and weary sinners, that wot not what to do to be saved, Come to the wonderful Counsellor, Isa. ix. 6. who will tell thee what thou must do: and his counsel is infallible: never one was lost that took it. And if thou take it, 'He will guide thee with his counsel, and hereafter receive thee to glory,' Psal. lxxiii. 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Lippen to him, commit the conduct of thy ways to him; and credit him for thy salvation. Do, as if ye were to be saved by doing; and lippen no more to what ye do, than if ye had done nothing. Take him to be your surety to God the Father, for you; and, 'the chastisement of your peace shall be upon him, and through his stripes ye are healed,' Isa. liii.

2. I proclaim the King's peace and pardon, and an act of indemnity to all that are pursued for their life. Flee from avenging justice into the mercy of God in Christ: the gates are cast open to you; the gates of the gospel-refuge, and God's Word and Oath for it, that ye shall be safe if ye come, Heb. vi. 18. 'That by two immutable things, wherein it is impossible for God to lie, they might have the more strong consolation, who have fled for refuge to lay hold on the hope set before them.'

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3. Un-

3. Under the warrant of the God of mercy, and the Lamb of God that taketh away the sins of the world, I proclaim the acceptable year of the Lord to all that have sitted the call of the gospel till now, that it is the last hour, the close of their life, Matth. xx. 6. About the eleventh hour I call upon you that have stood all the day idle; come ye also into the vineyard: not long in coming, but never coming will ruin you. Make haste; for the shadows of the everlasting evening are stretched out.

4. I here declare the pleasure and gracious will of the God of all consolation, that all that have grown worse under rods, shall now be welcome to Jesus Christ; yea, though they have, like King Ahaz, *sinned yet the more*, Isa. lvii. 17, 18. It is his sovereign and gracious pleasure, that these that he hath smitten, and yet they have gone on forwardly in the way of their heart, and now are mourning for it, that he hath seen their ways, and that he will heal them, and restore comforts to them, and to their mourners.

5. I also declare and proclaim peace in his name to all swearers and perjured persons, that have sworn against the known truth, the King's pardon and indemnity, though, like Peter, they had sworn they never knew Christ; yea, though he hath stolen, and sworn falsely to hide it, Lev. vi. 5. to 8. All that about which he hath sworn falsely, he shall restore a trespass-offering, and it shall be forgiven him. Not swearing, but never repenting, shall damn him.

6. I here

6. I here declare and proclaim, in the name of that God that keepeth covenant and mercy, all that have sworn to God, and not performed, but gone back, Jer. iii. 14. *Return, return, O backsliding children, for the Lord is married yet to you.* He healeth backslidings, he receiveth graciously. He received Peter, after twice relapsing from him. Seventy and seven times in a day will he receive you, if ye fall; and if ye think ye fall oftener, lippen nothing at all to what ye have done, but all to Christ. Have you been all the day labouring to keep clean your garments, and yet at night ye find them all bedaubed with mire? Then put off all your own righteousness, and on with the righteousness of Christ, and let him be called, *The Lord your righteousness*, Jer. xxiii. 6.

7. All that are in league with Satan, and have shed innocent blood, come and welcome; quarters for you. Manasseh, the warlock and shedder of blood, got quarters before you. Here Christ stands with outstretched arms to receive you: he died and suffered the punishment due to these and all other sins.

And then he blew the trumpet again, and cried, Ho! every one that is ready to perish in the land of Egypt, and the outcasts in the land of Assyria, come, take discharge out of Christ's hands; here is discharge for all your sins: the trumpet of the gospel is sounding louder and louder; he will not go away without some of you. Come, for he commanded us to *compel you to come in*; give him a good answer. * O arise and come away, *He calleth you. The Master is come, and*
S 2 *calleth*

calletb for you. The gospel-jubilee is to-day: all slaves, home to liberty; all forfeiters, home to your old possessions again; all waster-prodigals, home to your Father's warm house again. He cometh running to meet you. *The Master is come,* and calleth for you. Come away, captives; come out of the pit, ye prisoners.

Anxious. And how did they do then?

Goodnews. The SON of GOD, that before came in the flesh, came now in the SPIRIT and with power, and called himself, Isa. lxi. 1, 2. *The LORD hath sent me, to proclaim liberty to the captives, to open prison-doors to them that are bound, to proclaim the acceptable year of the LORD.* And with that he shook the foundations of their prison, and every man's fetters fell from him. But there were some sunk deep in the pit, in their prison-house; and he let down a threefold cord of GOD's love, CHRIST's merit, and the SPIRIT's comforts, and drew them up, being fast hanqued about their hearts. And he said, *As for thee also, by the blood of the covenant have I brought up thy prisoners out of the pit wherein there is no water.* Jer. xxxi. 3. *With loving-kindness will I draw thee.* And then their fetters were taken off, and they got liberty, and were set free from the power of justice, the dominion and power of sin, that kept them fast, and from their consciences, that they could not before escape from the pain of: and then he set them upon a rock, and told them what they must further do?

Anxious. What were they next to do?

Goodnews. There came near to them one, whose Name was WONDERFUL COUNSELLOR,
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and said to them, all that are for escaping from wrath to come, to win out of this captivity and prison, must, 1. Renounce their former ways, and the ill manners of the place that they live in, Psal. xlv. 10. ‘Hearken, O daughter, and consider; forget also thy people, and thy father’s house.’ Cast aside all your love to superstition and human inventions; lay aside excessive love to the world and its perishing pleasures, Rev. xii. 2. hold your feet upon the changeable world; lay aside all your sins, never to receive them again; say unto God, ‘Take away all iniquity,’ Hos. xiv. 2. Lay aside all conformity to the men of the world, 1 Theff. v. 6. Do not as others do, *who mind earthly things*, whose earth is their Heaven, *whose belly is their god*, whose good wishes is their Christ, who have a flatterer for their Minister, *whose end is destruction*, whose pleasures are poison. Moreover, I obtest and adjure you, *that ye henceforth walk not as other Gentiles, in the vanity of your minds*; whose minds are taken up with things vain and empty, that will quickly perish: that ye hate the light no longer: that ye be no longer alienated from the life of God, through the ignorance that is in you, because of the blindness of your mind; but that ye follow on to know the Lord. Read the Scriptures, wait upon ordinances, where knowledge is to be had: pray over the Word and ordinances, that ye may get the saving meaning thereof. Psal. cxix. 11. ‘Lord, open mines, that I may behold the wonders that are in thy law.’ Eph. iv. 22. ‘Put off, concerning the former conversation, the old man, which is corrupt,

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according

‘according to deceitful lusts.’ Be ye not con-
 ‘forn to the world, but reformed by the re-
 ‘newing of your minds.’

2. Ye must turn to the Lord’s ways presently,
 and that without delay, Psal. cxix. 59, 60. ‘I
 ‘thought upon my ways.-----I made haste, and
 ‘delayed not,-----but turned my feet unto thy
 ‘testimonies.’ It is not time to reason, when we
 should be running.

3. Ye must deny yourselves, Luke ix. 23. ‘And
 ‘take up your cross and follow me.’ Have your
 eye to God’s glory; and that in all difficulties:
 ye must hold on your way, that ye may demon-
 strate that ye are righteous.

4. Ye must take you to the way of the heav-
 enly travellers, Jer. vi. 16. ‘Ask for the old path,
 ‘where is the good way? and walk therein;
 and ye shall find rest to your souls.’

5. Ye must be very laborious and diligent in
 the way, Heb. vi. 10. ‘Be not slothful, but fol-
 ‘lowers of them, who thro’ faith and patience
 ‘have inherited the promises.’ Ye must *run*,
 and *so run that ye may obtain*, 1 Cor. ix. 24. And,
 in your running, ye must do these things:

(1.) Set Christ before you, look to him: run,
 looking to JESUS, from your first setting out
 on your way from this prison into which ye
 were imprisoned, when thrust out of Eden, earth-
 ly Paradise, till ye be in heavenly Paradise. Aye
 JESUS, and aye JESUS. For, if ye begin to
 look on difficulties, and pore too much upon
 your own unworthiness, ye will faint and give
 over: say, with the good king, ‘LORD, we have
 ‘no

‘no might against this great company, neither
‘know we what to do, but our eyes are towards
‘thee.’

(2.) Look to the end ye would be at, the salvation of your souls. For I am to give you a rule, that, if ye observe, ye shall have peace and mercy upon you, Gal. vi. 16.

(3.) That ye may attain to the end, take the rule with you to direct you to it, Isa. viii. 20. *To the Law and to the Testimony.* Lay weight on nothing, do nothing, believe nothing, as necessary to salvation, but what is contained in this rule; and cut or carve on nothing that is contained in it, Psal. cxix. 6. ‘Then shall I not be
‘ashamed, when I have a respect to all thy com-
‘mandments.’

And besides this, if ye would thrive in the way, make sure work to begin with: do not rashly count the cost, lest, when ye meet with some difficulties, that ye laid not your account with, ye give over. Count the gain and the loss, and be sure that ye be well resolved, and make a right choice, that ye will abide by, Josh. xxiv. ‘Chuse you this day, whom ye will serve, whether the gods on the other side of the flood,’ or the God of Heaven and earth: and then, when ye have chosen him, make a bargain with him, that ye will *be for him, and not for another*; and that he will be with you, and be to you Solomon’s second: ‘Two are better than one; if
‘the one fall, the other will help him up again.’ Do as Moses did, make protestation to-day against all company and guides that he will send before you, if he go not himself, Exod. xxx. ‘I will send
‘mine

‘ mine angel before you, and drive out before you the inhabitants, and take you to a land flowing with milk and honey.’ But, says Moses, ‘ Lord, if thou go not up with us, carry us not up hence :’ what care we for an angel? will that save us? What care we for Canaan? are we a flock of swine to swill in Canaan? And what care we for Heaven, if it were not for CHRIST? Ye must say of the LORD, ‘ This God, is our God, for ever and ever; and he shall be our guide, even unto death.’ These things said he unto these poor weary creatures, ‘ Who is wise in counsel, and excellent in working.’

And when he had so said, I espied two men among the rest, who had heard very attentively; and they said, ‘ Whatsoever the LORD hath spoken, we will do; we will keep thy commandments. O forsake us not utterly.’ The name of the one was Faith, and the name of the other Fear.

Fear. Fear came trembling, and cried out, *I perish!* I fear exceedingly and tremble, lest some mischief befall me in the way, before I win from this land of my captivity, to the heavenly Paradise. What shall I do? Hell and earth will all be against me.

Faith. What should ye do, man? Do as Noah, Heb. xi. *Who being warned of GOD, as we are, and moved with fear, as thou art at this time, he prepared an ark, and thereby he and his house were saved. Do as David did, What time I am afraid, I will trust in thee.*

Fear. What shall I then do?

Faith. Why? Man! Get God upon your side,
Psal.

Pfal. xlii. 7. 'The LORD of Hosts is with us, the
'God of Jacob is our refuge.'

Fear. What shall we do to get him on our
side?

Faith. Even let us be on his side; and let us
give him our heart, and our promise upon it.

Fear. What way shall we do?

Faith. Do as WONDERFUL COUNSELLOR bade
you, enter into covenant with him, like that co-
venant betwixt the Prophet and his wife. Hosea
iii. 'If thou wilt be for me, thou shalt not be for
'another man; so will I also be for thee.' For,
the LORD is with us, while we are with him.

Fear. What way shall we covenant?

Faith. We may do it in heart, and by verbal
promise. But, that it may be the more lively
done, and engaging upon our hearts, let us
write it, and seal and set our names to the end
of it.

Fear. What warrant have we for that?

Faith. The Lord's warrant, Isa. xlii. 5. 'One
'shall say, I am the Lord's; another shall sub-
'scribe with the hand to God, and surname him-
'self by the name of the God of Jacob.' Say
unto him, I am thy poor feared body; though I
be feared, yet I am thine; and deliver me from
my fears, as thou hast done others like me, Psal.
xxxiv. 'This poor man cried, and the Lord
'heard, and delivered him from all his fears.'
And, in this covenant, promise to serve him.

Fear. Serve him! Who would refuse that,
that had gotten help at such a dead lift, as we
have gotten? When 'the pains of hell took hold
'upon

‘ upon me, and the sorrows of death compassed me about.’ I was as low as could be, and *he helped me*, Psal. cxvi. I was dead, and he quickened me : I was bound with weary chains, and he hath loosed me. Truly, O Lord, I am thy servant : Thou hast loosed my bonds, my bands ‘ hast thou loosed.’ I will never forget that : if I were two men, I would serve thee. *I am thy servant.* If I were all the creatures of God, he should have all my service : but since I am but one man, I shall be his chamberlain, to crave his rent of glory from all the world, Psal. cxlv. *Praise the Lord, ye heavens, angels, sun and moon, fire and tempests, mountains and woods : Praise him, all beasts and fowls ; praise him, kings and people, both young men and maidens, old men and children, send me a lift with his praise : and let me hear nothing but Heaven and earth ringing with his praise. O come ! let us join ourselves to the Lord.* And let Fear take him with a trembling hand to-day : and let Faith hold him ; and let the covenant be advisedly gone about, and well secured, never to be forgotten, Isa. l. 5, 8. And let us come abasing ourselves, as unworthy to wash the feet of our Lord’s servants ; always fearing lest the heart be not right : but yet fix it as well as we can.

Faith. Yea, and with strong faith, that he will not disdain to enter into covenant with us. For what ? *Man*, he hath said, James i. *He upbraideth none ; casts not up old faults : all bygones are bygones, and fair play in time coming.* Hath he not said, *And him that cometh to me, I will in*

no-wise cast out? But withal, O let both of us be careful, that we be holy; for, *He is glorious in holiness*, and will look on none that are not washed from sin, that have not got a sanctifying sight of the LAMB of GOD. O! let us *Behold the LAMB of GOD that taketh away the sin of the world*; who calleth for all that enter into covenant with him to be holy: *Be ye holy, as he that hath called you is holy*; and that in all manner of conversation. Also, let us be heart-holy: he calleth for this, Jer. iv. 14. *O Jerusalem, wash thine heart from wickedness, that thou mayest be saved.* For this is a holy covenant: we must be holy, Luke i. 62.

Fear. How shall we become holy?

Faith. By faith in the blood of Christ, Acts xv. 9. *Purifying their hearts by faith.* Faith is the hand of CHRIST's blood, like the soap and nitre. Acts xxvi. 18. *That we might receive forgiveness of sins, and inheritance among them that are sanctified through faith.*----Faith lets see the filthiness of sin, the power of CHRIST's blood to cleanse from sin, and that this blood was shed on purpose to take away the sin of the world. And therefore, to this blood it runneth and crieth, O wash, purge, cleanse me, create a clean heart. *All things are possible to them that believe.* Only believe, and all shall be well. Now,

When they had said thus, they set apart a time to pray. And then they covenanted with God, each engaged in his own person, saying,

LORD, I am a condemned sinner, justly deprived of all the mercies of the covenant of works.

And

And that I am by nature an alien from the common-wealth of Israel, and a stranger to the covenants of promise; and have long lived without God, and without hope: and all the threatenings of the Book of God belong unto me. And I have been in a league with hell and sin, and the world, and many strange lovers; and yet thought to be saved by a covenant of works, and by my own poor morality. And I confess it were just with God to cast me off, and send me to ruin, with all the curses of a broken covenant of works; yea, and the vengeance of the despised glorious MEDIATOR. But, since it hath pleased JEHOVAH, FATHER, SON, and HOLY GHOST, to provide a remedy for perishing sinners, and one that is able and willing to save and redeem all that quit their former lovers, and take on with CHRIST; therefore, I do here, this day, in the sight of GOD, FATHER, SON, and HOLY GHOST, and in the sight of the holy angels. renounce my covenant with sin, death, and hell, and with all idols with whom I have been so long in love. I renounce, I give up the wicked of the world, I shall follow their wicked counsels no longer, nor keep unnecessary company with them. I do, moreover, renounce all sin without exception, small or great, whether more common, or more beloved; all soul-destroying idols; away with them all, I will never have more to do with them. Moreover, here in the sight of the heart-searching God, I give up with, and renounce all hope of salvation in and by a *covenant of works*, or any thing that *I can do*. And do here, in God's strength, notwithstanding, promise to be as diligent

gent in observing God's holy law, as if we were to be saved by a covenant of works, to make it my only and continual rule of obedience.

I do here also avouch the Lord to be my God: and, taking the Surety of the new covenant engaged for me, promise, that I shall henceforth be for him, and not for another: that this soul of mine shall be his; the *understanding* employed in searching out what is most for his glory, and most acceptable to him; the *will*, to be averse to every thing that may displease him, and to *will* and *desire* every thing that he *willeth*: I surrender it to him, not what I think best, but what he knows best to be done; not what I will, but what he will be done. Also, that my hatred shall be against that abominable thing that he hateth, and my love on that which he loveth; and that I shall have common friends and enemies with him.

I do here also freely and heartily resign. I give over the body to him, that the feet shall run his errands, the hands work for him, the ears to hear his instructions, the tongue to praise him, and commend him to others. I give over myself wholly to him, as a living sacrifice, willing to undergo all hazards, and to summer and winter with him, to go to the crown and to the cross with him, to go to the city and to the wilderness with him; and not to count my life dear unto me, nor my blood to be shed in defence of his truth, and for his glory; and that life nor death, persecution nor famine, shall ever sunder him and me. I do acknowledge, that God's love was so great, that he sent his Son to redeem; and

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that Christ that was crucified at Jerusalem, is the only Saviour of lost sinners; and that the Holy Spirit is the applier of that salvation; the convict, the comforter, the sanctifier and the sealer of the heirs of the promise over to glory.

I do also declare, that I would not wish one jot or one tittle of the well-ordered covenant changed; but that my heart were more changed, and fitter to observe and perform the terms required: and I heartily bless God that ever contrived this way of making up lost sinners; and I bless thee, that I think, thou hast awakened me, and determined, in any measure, my heart to close with thee. And I crave leave to renew this covenant, as oft as I shall break it; and I beg it, and I do believe it, that though I fail in my part, yet God shall never fail in his part, but it may stand firm like a rock; and the more I believe the covenant to be sure on my part, that I may be the more like unto thee. I thus, as I can, shew my desire to requite mercy thankfully. And now, I cast myself upon thee entirely, both for strength to keep, and thy blessing to follow upon this covenant and resignation. I do here set to my seal, that this God is my God for ever and ever, and shall be my guide even to death; and I am his for time and eternity.

Then the LORD answered them, hast thou, O broken-hearted sinner, laid hold on me with a trembling hand? I will strengthen the weak hands. Hast thou avouched the Lord to be thy God? I do also avouch thee to be mine: I do promise thee, that thou shalt keep my statutes and judgments to do them. I here also promise thee,

in my Son, that I freely pardon and forgive all the sins that ever thou hast committed; and that I will not pursue the covenant of works with thee any more, nor charge thy sins upon thee. I also promise that thou shalt not be a stranger to the covenants of promise any more; but this is the covenant that I make with thee, I will be merciful to your unrighteousness, and that I will give thee my righteousness to justify thee. I also declare to thee, that this covenant thou hast subscribed, it is so well ordered in all things and sure, that all thy sins shall not be able to wynd thee out of it; and that, though the hills depart, and the mountains be removed, that my kindness shall not depart from thee, nor the covenant of my peace be removed. I promise, moreover, that if thou break the covenant, I will punish thee with the rod, but my covenant will I not break, nor alter the word that is gone out of my mouth. Moreover, I promise thee, that I will go with thee, and be with thee in trouble, and will deliver thee; when thou passest through the waters, I will be with thee. I have made, and I will carry thee; and whatever duties I require, I will give strength to perform. My grace shall be sufficient for thee, and my strength made perfect in thy weakness. And, tho' thou meet with many troubles by the way, yet out of them all thou shalt go into Paradise; through many tribulations shall you enter into the kingdom of God. And, beside this, I give you the earnest of Heaven upon it, the Spirit of God to seal and make sure the bargain, Eph. i. 13, 14. That when ye find the consolations of the Spirit, and

his witness with your spirit, that ye are in a covenant-relation with God, ye may know that heaven is as sure to you, as if ye were in glory already. And now, that was a sweet word to them, *In whom, after ye believed, ye were sealed with the holy Spirit of promise ; which is the earnest of the inheritance.* And, that they might be the more sure, he promised to give them visible tokens of his love, by inviting them to a feast, where he was to ratify and confirm what he had promised; and bade them sanctify themselves, and come away. And now, when they saw the wonderful love of God to them, and the means he made use of for translating of them to this happy condition, they began and sang as followeth. And *Fear* he began thus,

F E A R.

The Lord's Bo'nerges did come down,
 when in the prison lay,
 A slave of Satan, heir of hell,
 and yet secure that day.
 A dreadful trumpet he did blow,
 which sounded with such might,
 That I thought I was gone that day,
 I fell in such a fright.
 My heart, it doth yet quake for fear
 when I think on his words ;
 That ev'ry sentence he did speak,
 did pierce my heart like swords.
 And, had not Christ sustained me,
 I'd surely died there.
 We'll never ken the word of Christ
 till once we do despair.

Our spirits sinking under wrath,
 and all helps feckless prove ;
 And Christ do hank our hearts with cords,
 and pull us out with love.
 Then all delays are laid aside,
 no sin reserved then ;
 On any terms to be saved,
 I think we are right fain.

F A I T H.

Christ's then receiv'd, and clos'd with ;
 what promises he saith
 To us, are all then heeded well,
 and gripp'd hard by *faith*.
 He bade me run and covenant :
 I trow, right glad was I,
 That I to him might be unite
 by *faith*, as by a tye.
 And now to Satan and to sin
 I here do bid adieu :
 For Christ is mine, and I am his,
 I'll have no more of you.
 I you defy, and all your might ;
 tho' ye a while contest.
 Your life remains, but power is gone,
 I'll conquer you at last.
 But thanks to God, and not to me,
 that ever it was so.
 I am for Christ. Now, get you gone
 to sorrow and to woe.

F E A R.

Sweet Paracletes came in time,
 when scorch'd with hell within,
 Like cooling waters, comforts then
 about my soul did run.

The consolations of the Word
 so sweetly did declare,
 That by the same he kept poor Fear
 from running to despair.
 Bo'nerges and his fellow both,
 two worthy men and dear,
 God help the nations that are lost
 and never did them hear.
 They have such pow'r, when God assists,
 to comfort and affright,
 Poor things thereby translated are
 from darkness unto light.

F A I T H.

The Counsellor, that wonderful,
 came sweetly passing by,
 And weary wights directions gave,
 I on his Word rely.
 He called us unto a feast,
 where we must be but fail ;
 The covenant that's made with us
 there we'll get to the seal.
 I will creep near, and hold him fast,
 his promise plead will I.
 I'll feast upon his dying love,
 and Hallelujahs cry.

Goodnews. Then came up *Goodnews* and cried,
All things are ready, come to the marriage, Matth.
 xxii. 4. *Come eat of my bread, and drink of the*
wine that I have mingled. All is ready on God's
 part, is there any man ready ?

Fear. Then answered *Fear*, May a man that
 hath prepared his heart, and yet not prepared
 according

according to the preparation of the sanctuary, come?

Goodnews. Yes. The good Lord will pardon such, providing they have on the wedding-garment, though all be not so as it ought, Matth. xxii. 11, 12.

Fear. A wedding-garment! What's that?

Goodnews. It is the righteousness of Christ: have you betaken yourselves to that? this is the wedding-garment that is sought here. For the King did not ask at the guest, whether he had not failed in duty, or committed sin? no; but, how came thou, not having on the wedding-garment, because it hides shame, original and actual sin, and covers all failings in duty, and infirmity, and enricheth and beautifieth the persons that have it, Psal. xlv. When the King's daughter hath it on, it is said of her, *She is all glorious, and her garments of wrought gold.*

Fear. I was just now, I and my noble companion *Faith*, casting off the rags of our own righteousness, and declaring we were willing to be saved by Christ's righteousness.

Goodnews. Then come away, though thou be not free of all fears. Let us rejoice and be glad, and give honour to him, *For the marriage of the Lamb is come, and his wife hath made herself ready.*

Then they came forward: but poor *Fear* grew very cold, and fell a trembling for cold, and cried out, O what an habit is this I am in? I am not able to go to this feast, nor sit at the table for excessive cold, Luke xxiv. 21. I thought I had been safe and sure, and I perish for cold:

is there no way to save me? No fire to be had?

Faith. Then his companion *Faith* fainted a little at this also, Luke xxiv. 21. But reviving again, ver. 37. he ran in haste, and gathered wood and coals together, Gal. v. 6. For *faith worketh by love*. And when faith had wrought a little space, and blew the fire, the flame began to arise to such a high degree, that he began to say, I am like to be burnt, Luke xxiv. 32. Did not our hearts burn within us, while he talked with us? And then cried out, Cant. viii. 6. Set me as a seal upon thine heart, and as a seal upon thine arm: For love will be my death, if I be not glewed to the heart of Christ; for the coals of fire, that burneth with a most vehement flame. And was not this a great and sudden change? That he that durst not go to the King's table, lest he had perished with cold, immediately durst not stay away, lest he had been burnt to death with fire if he had not gone. And ever since I saw this, I was the more in love with Faith. that wrought so, by love, upon the poor man Fear: for when I saw it, I greatly rejoiced; for by believing, I see men come to rejoice with joy unspeakable and full of glory.

Fear. Then said *Fear*, I am fallen into an excessive hunger and thirst: and with this he fainted, again the second time; and as he fainted, he cried out, Psal. lxiii. 1, 2. My soul thirsteth for thee, my flesh longeth for thee, in a thirly land, where there is no water.

Faith. But when *Faith* saw this, he ran to the King, and said, Thou hast said. O master of the feast, That they are blessed that hunger and
thirst

thirst after righteousness: for they shall be filled. Be as good as thy word: for, I fear, if thou make not haste, there is a poor man fainted here, he will be dead ere thou come. And then *Faith* came again to him, and wondered that he was yet alive: for the Master of the feast delayed a little to try him, and asked how he was sustained? And he said, by faith: For *I had fainted, yea, died outright, except I had believed to see the goodness of the Lord in the land of the living.* Then said *Faith* to the Master, ‘O give strong drink to him that is ready to perish, and wine to him that is of a heavy heart: let him forget his poverty, and remember his misery no more.’ And the Master answered, *I will satisfy the longing soul, and fill the hungry with good things.* And with that, *He brought him into the banquetting-house* (for, *He carrieth the lambs in his bosom, and gathereth them with his arm*) and set him down at the table, for he could not have come, if he had not been brought: and then set up a banner over his head, with this motto, *Love. He loved me, and washed me from all my sins in his own blood.* And then the table was furnished with guests, and the food set upon the table. But, of all the feasts that ever I saw, this was the most noble: it is called, Isa. xxv. 6. ‘A feast of fat things, full of marrow:’ And so may they well be called, for the bread and the wine that was going in plenty; there was bread of life, and water of life: they were the conduits through which eternal life was conveyed to the soul, John vi. 53. The body and the blood of Christ was first presented; and then the Master said, ‘Eat, O friends;

‘ O friends ; and drink abundantly, O beloved : ’ and peace with God, and the pardon of sin, go down with it.

2. All the graces of the SPIRIT were presented, strengthening, renewing, and comforting grace ; and when they were presented, he said, *O taste and see that the LORD is gracious !* And then, *faith, hope, love, joy, assurance*, began to increase, and *they rejoiced in hope of the glory of God.*

3. There were brought all the privileges of the people of God, justification, adoption, sanctification ; with exemption from all misery, and a right to all that could make them happy : and then he said to them, ‘ Let strong drink be given to them that are ready to perish ; let them drink and forget their poverty, and remember their misery no more,’ Prov. xxxi. 6. They got the privilege, 1. *Of servants.* 2. *Of friends.* 3. *Of marriage with the Lamb, &c.*

4. The Word of God was brought : and here they feasted sweetly on the promises, Jer. xv. 16. ‘ Thy words were found, and I did eat them, and they were to me the joy and rejoicing of my soul.’

5. The firm hope of glory, Psal. cxix. 166. ‘ I hoped for thy salvation, O Lord.’

6. The presence of Christ was the life of all. For, if that had been a-wanting, they could not feast : for, *when the Bridegroom is taken from them, then they fast in those days :* but they cannot fast as long as he is present with them, for he must bless the feast, and sanctify the food to them when he comes ; and then they eat who are bidden. His presence makes a chearful feast, Cant. v. 1. ‘ I am come,—Eat, O friends,’ Psal.

xxxvi. 8, 9. 'They shall be abundantly satisfied with the fatness of thy house; for with thee is the fountain of life.' All his attributes were upmaking: 1. His *power* to redeem, Heb. vii. 25. 2. His *mercy*, 1 Tim. i. 15. 'The grace of God was exceeding abundant towards me, through faith and love which is in Christ.' 3. The *justice* and *faithfulness* of God, 1 John i. 9. 'He is faithful and just to forgive sin.' 4. The *sealings and consolation of the Spirit* made it a great feast: when, after they believed, they were sealed with the Spirit of promise. Made like God in holiness, and salvation made sure. This exceedingly comforted them, Prov. xv. *A merry heart is a continual feast.* I trow when all these dishes were presented, they thought they had gotten a feast. And when they had so feasted, he said to them, Ye have a great journey to go on the strength of this meat, and strong opposition: but, hold on your way, and ye shall renew your strength. And the time is approaching, when ye shall drink this wine new in the Father's kingdom.

And when they had so continued feasting for a short time, they had been so served before, and the food was so rare and excellent, that they fell into a swarf, and cried out, Cant. ii. 4; 5. 'He hath brought me into the banqueting-house, and his banner over me was love. O stay me with flaggons, comfort me with apples, for I am sick of love.' And then I wondered at them, that they could neither bear well nor woe; for they fainted for hunger before, and now they fainted with plenty, and cried, *Comfort me with apples; or draw me a bed with apples, for I am sick*

sick of love. It was as wonderful, that they cried for the same thing to cure them, that had made them sick : it was love that made them sick, and yet they would have an apple of the same tree that made them sick to cure them, and a flaggon of the same wine that made them faint to refresh them. It is not little will satisfy them. They were now well feasted ; and now they cannot work till they win to rest : straw me a bed with apples. And not being able to endure longer, they went to bed ; and when they found it so noble and excellent, they cried out, Cant. iii. *Behold, his bed, which is Solomon's,---valiant men are about it ; and soft is it made.* It had for its pillows, *gospel-promises* ; for its pillars to support it, *everlasting arms* underneath ; for clothes, they were bound in *the everlasting righteousness of Christ* ; and all the clothes of it lined with *love* ; it had a fragrant smell, all strawed with apples. And then they said one to another, *This is the rest where he causeth to rest, and this is the refreshing.* Not only was this a rest from toil, but a rest from fear, a rest for a weary spirit from the curse of the law, a rest from the justice of God, and from the accusations of conscience, a resting in hope, Psal. xvi. of glorification, from fears of death, hell, and wrath ; so that they feared little more than if they had been possessed of the saints everlasting rest already. Beside, they were safe from night-fears, and sudden accidents ; for it had a guard of valiant men about it, a guard of angels, Psal. xxxiv. 7. 2. Of divine attributes, Zech. iii. 5. “ I thus
 “ saith the LORD, I will be a wall of fire
 “ round

round about thee, and the glory in the midst of thee. Psal. xci. 4, 5. 'Thou shalt not fear for the terrors of the night; for his faithfulness shall be a shield and buckler unto thee, and under his wings shalt thou trust.' And then they said, 'We will both lay us down and sleep, and take our rest, for the Lord alone maketh us to dwell safely.' And then they fell asleep, and sleeping, dreamed each one his dream, which they told to one another when they awoke.

F E A R's Dream.

Fear. I dreamed, says he, and lo! I went astray upon an evening from my father's house; and, behold, I heard a great noise of men coming to meet me; and when they were come up to me, they asked me, Whence I came, and what I did in this place? I told them, that I had gone astray from my father's house, and could get no place to lodge in; and that the night was very tempestuous with thunder and rain, and I was afraid of being lost in some river, or fall into some pit, and be destroyed. They asked me, If I had any money? I answered, Yes; but all little enough to carry me home. They answered, We are well met, for we have none: either render what you have, otherwise we shall put you out of fear.* Which, when they had said, they led me off the way, and robbed me of many excellent things, Luke x. 35. Then had I mind of that poor man, who went from Jerusalem to Jericho, and fell among thieves. And, he said, O good Faithful, if ye knew how they handled me, ye would wonder, For, *First*, Man, they robbed

U bed

bed me of my precious time; amongst their hands, I spent a long time in the greatest hurry that could be: I forgot the great work I had been about, I was greatly taken up with the world, and with perishing sinful pleasures: they long dealt with me in a fair way, to discourse yet a while with them of the affairs of my family, and of the world; and day would come when I would see the road better, and they would divert me in the weary night: and when they had thus for a long time detained me with fair speeches, then they began to threaten, that, if I offered to leave them, I should never have a good day again: they would kill me out of hand; for, say they, it is now too late, therefore take any little rest with us that you may have. *Secondly*, I thought that I lost, by their means, many sermons. They kept me still in the place where I was; so that, although sermon were at the next door, I durst not go to hear it, because of their frowns and threats, and glaiking away of time. Or, if any should come and preach within hearing, they all then make such a noise, that I am quite robbed of the benefit of the Word. *Thirdly*, They persuaded me, that for all I had lost, yet there was more still to the fore than would serve my turn; for, say they, Are you not converted already, seeing ye are reformed? Although that Herod's doing many things availed him not, they persuaded me, that the frightful condition I was in, was true conversion: although Felix came as far, and Judas had gone beyond me in this. *Fourthly*, They persuaded me, that restraining grace was aving grace: altho' that the enemies of Christ were

were restrained for a while, yet, when they could get opportunity, they crucified the Lord of glory. And moreover, they thought to have robbed me of my crown, had not one come, and given me warning, that, lose what I would, I should hold that fast; *Hold fast that which thou hast, that no man take thy crown:* which when I would not quit, they wounded me fore, and left me for death; and there I had died, and not one come to me and cured my wounds, and gave me something to live upon: and, having reprov'd me for my heedless wandering, he exhorted me to take better heed in time coming; and he said to me, *Let us fear, lest having a promise of entering into his rest, any of us should seem to come short of it.* For remember, that the Lord, having delivered his people out of Egypt, afterward destroyed them that believed not. But be thou in the fear of the Lord all the day long. Blessed is he that feareth always, hath a holy, watchful fear and jealousy. If thou wouldest be a perfect man and an upright, then fear God, and eschew evil; for, said he, 'The fear of the Lord is the beginning of wisdom, and a fountain of life to depart from the snares of death.' Go therefore, I set thee in the right way again, hold on your way; whence you come, return again; and *work out your own salvation with fear and trembling.* And then I said, 'My flesh trembleth for fear of thee, and I am afraid of thy judgments.' And I thought, when I endeavoured to come back again, I fainted, Psal. xxvii. And then he helped me, when I had no might, and put forth his hand, and took me by the hand and drew me,

and I ran after him in a pultion of grace, and in a constraint of love; and, as I ran, I was constantly crying, 'The love of Christ constraineth us: O the height, the depth, the breadth, and length of the love of Christ, that passeth knowledge!' And then I woke in a mixed frame, rejoicing with trembling; and was refreshed when I found myself lying in a bed strawed with apples, and lined with love.

FAITH's *Dream.*

Faith. And I also, quoth Faith, dreamed and behold, I was a Prince in Egypt, my Father an old man near death, and I to succeed him in the kingdom: and they took much delight in me, so that they brought the crown in their vain glorious manner, and set it upon my head, to see how it would fit me, and that they might delight themselves and me both with such vain fooleries of the world; and I, tho' but yet a child, plucked it from my head, and kickt it away with my foot: at which they were both astonished and offended. I thought, that upon this I walked out upon the river Nilus, and there I saw a number of poor men drawing water out of the river, and running to their brick-kilns to make brick and finish their tasks, lest they should be beaten. I saw moreover, some children coming down the stream, drowned in the water: and standing astonished at this, to see the vast difference betwixt the lot of men in the world; while I was musing hereupon, I asked what a poor people these were, that lived in such slavery; and what children these were, that were drowned in the river? And then answer was

was made by one standing by me, these are the people of the God of the Hebrews, the God of the whole earth, that are in such slavery: and these are their poor children cast into the river, lest they should increase and grow strong. And then he asked me, Whether I would take part with these afflicted people of God, or if I would chuse the crown of Egypt? Heb. xi. Then I answered, if these be the people of God, I will chuse far rather to take part with them, than enjoy the crown of Egypt, and the pleasures of sin, which I know will be but for a season: and I have little skill of season-pleasures; for I know that, 'the righteous shall be delivered out of trouble, and the wicked shall come into his stead;' and I am fully persuaded of it, as if I saw it already with mine eyes. And so I took part with them; and the Lord called us to come out of that estate of slavery, and serve himself. And so we came flying away to the sea, which clave and gave us fair passage: but, our enemies following us, the sea overflowed them, and they were drowned. Then said I, that is true, that, 'every one that exalteth himself shall be abased; and he that abaseth himself shall be exalted.' For, had I taken on the crown of Egypt, when I refused it, I had been lying in the bottom of the sea to day! whereas, making use of faith notwithstanding at the things that are seen, I am not forsaken. 'Faith is the evidence of things not seen,' Heb. xi. 1. and 24, 25, 26, 27. 'By faith Moses forsook Egypt, and chose to suffer affliction with the people of God: He forsook Egypt, not fearing the wrath of the king, chusing rather

‘to suffer affliction with the people of God, than
 ‘enjoy the pleasures of sin for a season.’ And
 then, when I was out of trouble, I waked, sing-
 ing, *The LORD is my God, and I will exalt him.*
 And crying out, ‘O the height, the depth, the
 ‘breadth and the length, and to know the love
 ‘of CHRIST, which passeth knowledge!’ Who
 leaveth not his own in adversity, and taketh the
 wife in their own craftiness.

And, when they had told their dreams to one
 another, they were again called to breakfast
 before they went forth: and a sight of the Mas-
 ter served them to satisfaction, Psal. xvii. 15.
 ‘I shall be satisfied with thy likeness, when I a-
 ‘wake. The meek shall eat and shall be satisfi-
 ‘ed, they also shall praise thee.’ For now these
 that were before wearied, that they could not
 pray nor praise, they now being thus refreshed,
 are all prayer, all praise, all love. And now
 they bless him for renewing their youth as the
 eagles, Psal. ciii. And then

The Master of the house brought them forth
 to walk in the garden, and to see if the vine
 flourished, and the pomegranate did bud; and
 it was observable, that where most fruit might
 have been expected, there least was to be found;
 for several high and well spread trees were quite
 barren; others of them bore the worst of fruit,
 of an infectious and pestiferous nature; some
 had much flourish, and many leaves, but no
 fruit at all: but there was a little spot of ground
 that lay open to the wind, that was more fruit-
 ful; for the nipping north-wind purged the air,
 Cant. iv. ult. and there were some fruitful bush-
 es

es in it, so low that you could not discern: these were most fruitful; but men, not aware, were ready to trample on them. And many other things were here observable; which, when we had seen, he said unto us, *Judge not according to outward appearance, but judge righteous judgment*; and be not satisfied that ye have a garden, but pray for Heavenly influences, the spiritual winds, the showers of grace, the enlivening, comforting and fructifying influences of the Sun of the spiritual Word. But, said he, come in now to the wardrobe, before ye go, and be mounted in a Pilgrim's dress; for every clothes will not be fit for the journey that ye have to go. And, when we were brought in, he caused us cast off all the heavy old rags.

1. Said he, lay aside the excessive cares of the world, Heb. xiii. 1. that is an heavy weight: and be content with as much of it, as will carry your charges to the grave; for more will do you no good, Philip. iv. 11. 'Learn now, in whatsoever condition ye are, therewith to be content. And learn to lean to a Word of promise, Isa. xxxiii. 16. *Use this world as not abusing it, for the fashion of this world passeth away.* Use it not only as an help, not an hinderance in your journey: for too much care about it is like thick clay, Hab. iii. 13. It is a great hinderance by the way, and useles at the end of it. Luke xii. 20. when it was said to him, 'Thou fool, this night shall thy soul be taken from thee, then, whose shall these things be?' which thou hast so provided: when thou liest up thine eyes in torment, and hast not a drop of water

water to cool thy tongue. For, we need never bid a man go to Heaven, as long as they are in love with the world. John vi. If Christ would aye have wrought miracles, and filled their bellies, they would have kept close by him: but, when he is all on things heavenly, then the next course was, *Many of his disciples went back, and walked no more with him.* Judas will not betray Christ, if ye give him not the world; but he will sell him for little ere he want all. *What will ye give me, and I will betray him unto you?* They shall have Christ, salvation, and my part of Heaven, for one thirty pieces of silver, and that's not dear; *Demas hath forsaken me, having loved this present world.*

2. Lay aside all slavish fear of men. Care neither for their feud nor their favour in the matters of religion; for they cannot help you in your need. Let that awful example of Judas, who, to gratify the Rabbies of Israel, sold Christ to them; and when the LORD sets home the guilt of sin upon him, he runs to these now, and cries, to them, O help me now. To gratify you, I have sold Christ and salvation; hell is flaming in my conscience; I rather endure any torment of body, than bear this. And all their answer is, *What is that to us? See thou to that.* They will be all miserable comforters to you, when ye have most need.

3. Lay aside *all sin*; that's a sad weight. Sin is like an intangling garment, that hinders men in running; yea, like fetters, that shackle them, Psal. lxxiii. 6. 'Pride compasseth them about as
' a chain, and violence covereth them as a gar-
ment

ment, 1 Pet. ii. 1, 2. Wherefore, laying aside
all malice, and guile, and hypocrisfy, and evil-
speaking; put off, concerning the flesh, the
old man with his deeds.' Then

Secondly, Clothe yourselves in a Pilgrim's dress.
1. Put on the garment of inherent holiness and
righteousness, Job xxix. 19. 'Put on righteous-
ness, and let it clothe you; and let your right-
eousness be as a crown and a diadem.' Think
more shame of any unjust act, than to go naked
about the city.

2. Put on the garment of Christ's righteous-
ness, for justification, Matth. xxii. 11. that is
the garment that covers all sin and imperfections
in duty; and when this is on, it may be said of
you, as Balaam said of Israel, Numb. xxiii. 31.
*He beheld no iniquity in Jacob, nor perverseness in
Israel.* And, it makes pleasant in the sight of
God, Isa. lxi. 10. *Like a Bridegroom adorned with
his ornaments.* So be ye clothed with this gar-
ment of salvation.

3. Put ye on the garment of Christ's righte-
ousness for sanctification, Rom. xiii. ult. *Put ye
on the Lord Jesus Christ, and make no provision for
the flesh.* As a garment to keep you warm with
zeal for Christ's interest, and leave it not for
great nor small: still press forward to the high-
est pitch of holiness.

4. Put on the garment of humility, 1 Pet. v.
5. *Be ye clothed with humility,* to cover all your
other garments; for ye will meet with much dirt
cast upon you, many reproaches that proud spi-
rits cannot bear. As we would have the LORD
to own you in the way, be humble; for, 'To
' this

‘ this man will he look, that is of an humble spirit. For he resisteth the proud, but giveth grace to the humble.’

And when they were thus clothed, he led them into the armoury, and armed them with armour of proof, Eph. vi. 12, &c. ‘ Put ye on the whole armour of God, that ye may be able to stand out against the wiles of the devil.’ For ye are now to wrestle, not so much against flesh and blood, as *against principalities and powers*, about heavenly things. *Have your loins girt about with truth*: be aye for the truth, contend for the truth: ‘ Have the breast-plate of righteousness, your feet shod with the preparation of the gospel of peace, the shield of faith, the sword of the Spirit, for an helmet the hope of salvation; praying always with all prayer.’ But ye are to get no armour for the back: if ye flee, ye are gone; *If any man draw back, it is to perdition, my soul shall have no pleasure in him*; I destroy all that go a-whoring from me.

And having thus fitted them for the way, he took them by the hand and brought them forth, and said, Come up to the top of the hill whereon the city standeth, and I will point out the way to you: which he did, and gave them a clear discovery of the place to which they were to go; and said, Hold on the way, and ye will find a plain way straight forward a little; though ye will meet with rough ground, and then up-hill-way, and so on. And he said to them, *Speed, haste, stay not*. See ye how these *racers* are doing without the city? They have yonder crown that is corruptible to run for, 1 Cor. ix. 23. &c. and

and they have laws appointed, that though they come first to the crown, yet they lose it if they observe not the laws of the running; and they run with all their might. And, if they for a corruptible crown, much more we for an incorruptible; therefore, *So run ye, that ye may obtain.* And so he blessed them, and sent them on their way: and as they went, they sang, saying,

Both Faith and Fear invited were
 with the King for to dine:
 What grace? what love? what mercy here
 did give us this propine?
 Such noble feast, such noble fare
 yet did I never see;
 Both bread of life, and water too
 refreshing was to me.
 The graces of the Spirit then
 were all set down for fare:
 Both peace with God, and pardon too
 I got unto my share.
 I fed upon the Word of God,
 and's presence at the feast;
 My soul both sanctified and seal'd
 made me a joyful guest.
 When we were feasted on such fare,
 we sick of love did fall:
 I wish the rest of this disease
 were lying bed-fast all.
 The bed whereon we lay that night,
 it can have no compare;
 It ev'ry way did answer well
 unto our noble fare.

When

When in the morning we did rise,
 we were so well compos'd,
 A mass of prayer, and praise and love,
 we praised and rejoic'd,
 That ever we did get such feast,
 or on such bed did ly:
 We will him serve, and also praise,
 and Hallelujahs cry.

Faith. Come now, brother Fear, we are in the way to eternal liberty; the Son hath freed us in a great measure already, and we shall become compleatly free within a little. Let us do as we are directed, make all haste forward in this way; *And let us not be slothful, but followers of them, who, through faith and patience, do inherit the promises, that we may receive the end of our faith, even the salvation of our souls.*

Fear. I was once afraid exceedingly, lest we had never come the length we are; but I think now, I would not easily yield: but even though we should meet with Nebuchadnezzar tempting us and threatening us, I could tell him, I will not worship thy gods, nor yield an inch to him, for all his threatenings, Prov. xxviii. 26.

Faith. If ye shall continue, as I hope ye will, brother Fear, for my part I will not yield, for Faith is not easily vanquished: I would stand in this way of life, though I should stand alone, like Paul before Nero, *And no man stood by me.* And though all should forsake this way, yet will not I. Did we not solemnly protest, that death nor life should not sunder us and our God: let us go forward

ward couragiously, for I shall never be moved, Psal. iii. 6, 7.

Now, just as they had so said, there appeared a great company of armed men; and one Cruelty, the king of the land, upon the head of the army. And they heard Cruelty say, Whosoever we meet in this way, let us slay utterly, both old and young, except these who have our mark.

Army. Content, O noble king Cruelty! For we think it mercy to do so; and surely it is so: for there are often dejected fellows slaying here and there in this road, that if they could get their will, we would not sit in places of honour; we would be a ruined common-wealth, we would neither have any thing for back nor belly, Phil. iii. 19. But, how shall we know them? What is the mark to distinguish them from our kind?

King. First, O worthy Army, and dear cousins and soldiers! They are men of mean and low spirits; they cannot brag it out with majestic spirits, cowardly fellows: they will not have any courage to stand to the truth, to seal it with an oath; but every word they speak (such slaves and base spirits are they of) they will slip it out so warily, as if they were before a judge upon life and death with it. 2. Ye will know them by their selfish, obstinate humours. If the King himself would but desire a small service of them, offering rewards, and threatening punishments both, they will tell you, they have no leisure to do it at this time; they will not go back a mile or two for the King himself; they will tell you, that they promised to one that set them in this way, that *henceforth we will not go back.* 3. They have

have no manners: they will give the king as ill language as he can give them, Dan. iv. 16, 17. They said once to King Nebuchadnezzar the Great, to his face, *Be it known to thee, O king! that we will not serve thy gods, nor worship the images that thou hast set up.* There is hardly any thing that a prince will do, but they will question, by some nice or precise rule: *It is not for the king's profit to suffer them;* and therefore apprehend them, and all of them, that will not become obedient subjects; let them be made examples to others that will not allow princes absolute authority, but are still opposing and calling in question what their pleasure is. Now,

As soon as ever these two men saw them, Faith said unto his fellow, Let us withdraw a little from the way, till these bloody men be passed by, that we may save our lives to do service afterward. They did not mind that the Lord could have stopt the mouths of these lions; and that if he had not, yet it would be better service to him, to stand to the truth, and seal it with their blood: and that their trouble would be sooner over, and their glory not only hastened, but their crown the greater. And so they both *forsook him and fled,* and fell into a wilderness; and sat down in a place called *Deceit*, and under *Falshood* did they hide themselves, and said, We are better here than among the hands of yonder murderers.

Fear. Then said Fear, I hear a voice crying continually in mine ears, since ever I sat down in this place, *What dost thou hear?* I think we be not now where we should be: I fear, brother, all be not right.

Faith.

Faith. That same is the word that the Lord spake unto Elijah, when, in his unwarrantable fear, he fled from the face of idolatrous Jezebel, who threatened to kill him, 1 Kings xix. 2, 9. *And the word of the Lord came to him, saying, What doest thou here, Elijah?* in a wilderness of doubts and fears. Let us see what this meaneth?

Then there came one Conscience to them, in a very terrible manner, and looking upon them with an austere countenance, began vehemently to accuse them, and urge them with many questions.

1. *Is thy heart sound in God's statutes or not?* Psal. cxix. 80. Whether or not was ye commanded to stand to the truth? or did you promise otherwise? Can you justify, or do you condemn yourselves? If you justify yourselves, your own lips would prove you perverse: and if you condemn yourselves, God is greater than your hearts, and knoweth all that ye have done, 1 John iii. 20. Is this the way that ye perform your vows, to bear his cross, to be denied to life, and all for him?

2. Whether or not is this according to the grace of God, and to men in your station, that believe in God, to leave his cause and flee? Have ye acted like Nehemiah, when in danger and tempted to flee, who said, *Should such a man as I flee for my life?* Such as ought to have been an example to these that follow after them. Should they have fled, who professed such courage and resolution, and confidence in God? Should ye have fled, who were so much obliged to great love, who loosed thee from prison, when he left

many as good to die in bondage? Should ye have fled, who had such experience of his help? Should such an one as you have dishonoured God and religion! Should you have fled, as if ye had had a bad and evil cause by the end, that ye thought shame to own? And as if ye had a God that could not be trusted, and could not preserve his own? Should you have fled, as if ye had been malefactors? How have ye now reflected upon your master? May not enemies ask Christ their old question again, John xviii. 19. when the disciples forsook him and fled, they asked him of his disciples and of his doctrine? What sort of a master he was to them, that they will not back him in a strait? or, what sort of doctrine that is that he teacheth, that men are ashamed to own? and what for servants they are, that will keep no paction with him?

3. What think ye of yourselves now, that are become like the wicked, and these temporary time-servers? Like Herod, that did many things, and heard John the Baptist gladly; and like Judas, that, when Christ must stand alone, who make his best advantage, and make sure the great ones to be his friends, that no evil came to him? How may apostates from Christ say, *How art thou become as one of us?* Art thou also drawn back to perdition? How sounds that word with you, *Now if any man draw back, my soul shall have no pleasure in him?* How is it with you now? had it not been better for you never to have known the way of the Lord, than after ye have known it, to depart from it? And, *If any man put his hand to the plough, and look back, he is not meet for the kingdom*

kingdom of God. Where is your advantage? Can you have the old pleasure and satisfaction in sin, that ye were wont to have? Ye are now like a broken husbandman, that has no trade to live by, and lost his livelihood? What hath offended you at Christ? He had more ground to have been offended at you, and letten you ly to have perished, when he came to redeem you with his own blood, than ye have to be offended at him now, for not making your way easier. And what will ye answer when ye are reproved?

And when Conscience had so said, then they began and reasoned with one another, and Fear began thus:

Fear. Alas! Brother! *Where is your faith?* Are not you ashamed to read Heb. xi. when *Moses* 'feared not the wrath of the king?' where, 'by faith they stopt the mouths of lions, put to flight the armies of the aliens.' Might ye not have encouraged me to go forward, *man*, and encountered with them? We are ashamed, that flew before them ere ever we entered the conflict: for one is enough to engage with ten thousand, if God be with him: and surely he would have been with us, if we had been with him; and now we have forsaken him, and I fear he cast us off for ever. I doubt much if we can look for any thing except *a fearful looking for of judgment and fiery indignation to devour the adversaries* of the Lord. And now, what can I say? What if we die in this condition? what will our thoughts be? what will our language be on death bed? will it not be this, when we are gasping in the jaws of death,

death, *My heart and flesh faileth me*, and God also faileth me for ever? We have not a God to lippen to, for we have left him. And now we had better been killed by them, and we would have died at peace with God, an excellent example to others, and our names and memories favoury to succeeding generations. Should we not have holden Heaven sure, not knowing how soon we shall leave the earth? And, what will we think when we fall into hell? Will we not pitifully cry O come and see the end of sin in these who know no end of sorrow? O come learn the price of time from these that are eternally lost for the loss of time? What, Man! we had no armour for the back; had we not the breast-plate of righteousness? Might we not have gone forward? But, what do I thus to bewail my condition? 'Is his mercy clean gone for ever? Hath he in wrath shut up his mercy? And, fails his promise for ever?' And no wonder, for we have failed in the condition.

Faith. All is true, and ye lay all the blame on poor Faith, and I am guilty. But, what? I am Faith, but I am *not* God: I am but a poor creature, and when left to myself, what will I do? Abraham with all his faith, failed, when he went into Hagar. Job, for all his faith, failed, when he said, chap. xiii. *Surely against me is he turned.* And again, *Though I had called, and he had answered me, yet I would not believe that he had spoken.* What, Man! Peter wanted not faith, and yet he denied Christ? All the disciples, when they saw a temptation just like this, forsook him and fled, yet Faith was not quite gone.

Fear.

Fear. Ye speak as if there were yet hope.

Faith. Hope, man! despair is the great sin against the remedy. *The floods are gone over me, and all thy waves and thy billows.* And I will tell you, man, what David said in such a case, Psal. xlii. ‘Why art thou cast down, O my soul? Why art thou disquieted within me? Although he slay me, yet will I trust in him. He also shall be my salvation,’ Job xlii. 15, 16.

Fear. But, if it were only affliction, I would not fear; but sin is at the bottom of all.

Faith. Although it be so, Psal. cvii. ‘Fools for their sin and transgressions bear sore afflictions, they abhor all kind of meat: yet, they cry to God, he heareth, and delivereth them from all their distresses.’ Yea, MAN, the Spirit of God hath taught poor things to make their sins arguments in prayer to obtain mercy, Psal. xxv. 10, 11. and xl. 10, 11. ‘Pardon mine iniquity, for it is very great: and let thy loving-kindness and mercy continually preserve me, for I am brought very low. Innumerable evils compass me about.’ Did not Moses in prayer for the sons of Levi, make their sins an argument to get the mercy? ‘Let thy Urim and thy Thummim be with thine holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah. Come and let us return to the Lord; let us search and try our ways; let us confess and forsake our sins, and we shall find mercy.’ And when they began to come back, they lamented.

Faith said, I cannot taste what I eat or what I drink: O what a comfortless condition is this!

Fear.

Fear said, I cannot see where I am going, Isa. lix. 10. 'We grope for the wall as blind men, we grope as if we had no eyes, we mourn all like doves, we roar all like bears. I am full of confusion : See thou to mine affliction, for it increaseth. Psal. xliii. 3. O send forth thy light and thy truth, and let them be guides to me ; and bring me to thine holy hill, where thou dwellest.' And,

When they were weeping and groping in the dark, Wonderful Counsellor came again to them (for his eyes were yet upon them) and said, Why have ye contemned the counsel of the Most High ? I might laugh at your calamity. What do you here ? Rev. ii. 4. 'I have somewhat against thee, because thou hast left thy first love : remember therefore from whence thou art fallen, and repent. Rev. iii. 2. Be watchful, and strengthen the things that are ready to die ; for I have not found thy works perfect.' Improve these gifts and habits of grace that remain ; and though thou hast broken thy covenant with me, yet I have not broken it with thee. *I will chastise thee with the rod, but my covenant will I not break.* And then, He like a good Shepherd, that leaves the ninety and nine in the wilderness, to seek the straying sheep, brought them back, *restored their soul, and made them to walk in the paths of righteousness.* And, when he did so, he bade them hold on their way, and not trust to themselves.

And then they sang,
Some kings and armies on the earth
are enemies to grace :

When

When our attainments we did trust,
 we trembled at their face :
 And fleeing for to save our life,
 into the mire fell we ;
 We leap'd into the fire, to shun
 the biting of a flie.
 For grace a noble creature is,
 for to give it its due :
 But if ye make it God or Christ,
 ye'll soon repent, I trow.
 For conscience then on us did fall ;
 so galling were its words,
 Before we yoke with it again,
 we'll venture on their swords.
 He made us reason with ourselves,
 with many sighs and tears,
 That we almost had quite despair'd,
 He put us in such fears.
 The Counsellor that's wonderful,
 whose mercies do abound,
 Restor'd our souls, and brought us back,
 when none to help was found.
 Let us him follow as a guide,
 and then we shall hold on ;
 And praise and blefs, and blefs and praise
 his holy name alone.

Faith. Now, *Let us go on in the strength of the Lord, making mention of his righteousness: For now we see that our own strength and righteousness will go but a little way with us.*

Fear. We know that now by experience: but bought wits dear. I fear it fit to us at the grave's mouth, what we have lost by leaning to
 our

our grace and strength,, as it did to David, 2 Sam. xxiii. 4. But tell me, what were the causes that we so soon made such shameful apostasy?

Faith. It was not all yonder army nor power that had the wyte of it; it was corruption that dwelleth in us, Rom. vii. *So then if I do that which I would not, it is no more I, but sin that dwelleth in me.* Sin in us is like tinder, that's ready to take fire with Satan's fiery darts: when he threw in the temptation to flee, sinful fear got all in a flame, and we both forsook him and fled. And how hath indwelling sin prevailed on many of the saints? as Lot, David, Peter, and Paul, Rom. vii. The law in the members not only warreth, but leadeth us away captive: we have need to be mortifying it, killing it, and casting it out of doors: and do as masters do with masterful tenants, that they cannot get removed, they complain to the judge competent for help: so let us cry to God. *O wretched we! who shall deliver us from the body of this death?* And we new beginners, who were not so well experienced with the power of sin in the godly, and Satan's malice, that violently assaulteth young beginners, to make all their life a life of sorrow, too easily were deceived.

2. The temptation was great, and we yet not well entered in the way, and like to have our throats cut at the threshold; the violence and suddenness of the temptation, and not having time to advise, Luke xxii. 53. *It was an hour, and the power of darkness,*

3. To try their graces (for God never gives grace, but it must be tried) therefore he permitted

mitted it to be so, Matth. vii. When the house is built on the rock, the rains come, the winds blow, and the floods beat upon it; and though it fall not, yet it may fearfully shake and tremble, as if it were to go all to ruin. Is Moses a meek man? O what a people! so fretting, so backward, discontent, is he trysted with, to try his patience, Abraham's love is well tried: thou sayest thou lovest me, I know thou lovest thy son Isaac; if thou wilt offer him to me, I will know that thou lovest me indeed.

4. To prevent pride, and keep them purely depending on Christ; when they see how little they can do, and how much Christ hath to do for them. I heard of one that said, he got more good of his sins than of his graces; meaning, that his sins humbled him, but he was puffed up with his graces. Paul got much of Heaven revealed to him; but lest he should be exalted above measure, the messenger of Satan is let loose upon him, to keep him humble. Here is the wisdom and love of God seen, that makes Satan, wicked men, yea, more, the sins of the godly turn to their good.

Fear. Let us now enquire after the way to celestial Paradise; for so we are commanded, Jer. vi. 16. *Stand in the way and see, and ask for the good way, and walk therein, and ye shall find rest to your souls.*

Faith. The way is plain before us, I see to the end of it.

Fear. I tremble at that word; it is not too confidently spoken? Mind what we meet with for our confidence the other while.

Faith.

Faith. No; not at all; but God hath fulfilled that promise to me, Isa. xxxiii. 16, 17. *Thine eyes shall behold the King in his beauty, and the land that is afar off.*

Fear. Glad am I. O tell me what sort of a way it is.

Faith. There are many ups and downs in it: for the most part, it is very strait.

1. It is a scripture-way, Isa. viii. 20. *To the law and to the testimony.* 2. It is a holy way, Isa. xxxv. 6. *It shall be called the way of holiness.* 3. It is a peacable way, Prov. iii. 17. *All the ways of wisdom are ways of pleasantness, and her paths peace.* Ye saw, we had little peace with God or our consciences when we were out of it. 4. It is a safe way: on every side it is hedged up with walls of salvation, Isa. xxvi. 1. 5. It is the way of life, or a living way; and no wonder, for Christ is the way, Heb. x. 20. *It is a new and living way, through the veil, that is to say, his flesh.* 6. It is a strait way, as we shall find, Matth. vii. 14. 7. It is a way that ends well, Heb. x. 22. It ends among an innumerable company of angels: It leads to the heavenly Jerusalem, an estate of endless felicity, in the beatific vision and fruition of God, Psal. xxxvii. 37. *Mark the perfect, and behold the man of uprightness; for the end of that man is peace.* In all these respects, well doth Paul call it the most excellent way, 1 Cor. xii. 31. *Yet shew I unto you a more excellent way.*

Fear. I greatly love the way, and I greatly love the end; I will not divide what God hath joined. But, O to be at the happy end, the noble end! that is a wonderful way, *Christ the way!* I think,

think, we cannot spend our time more profitably in the way, than refresh ourselves in discoursing about this noble way, *Christ*, therefore, O *Faith*, who hold your eye ever on *Christ*, as we both ought to do; for we are bid to run, *Looking unto Jesus*, shew me what sort of a way *Christ* is.

Faith. *Christ* is the way, that is to say, The cause by which we attain to happiness, John xiv. 6. *I am the way; no man cometh to the Father but by me.*

1. He is the way to honour, John i. 11, 12. *To as many as receive him, he gives power to become the sons of God.* 2. To riches, Prov. viii. 18. *Riches and honour are with me, yea, durable riches and righteousness.* 3. To peace, Eph. ii. 14. *He is our peace.* And he says to the disciples, *In me ye shall have peace.* He is the way as a King, in giving laws to direct, Isa. viii. 28. *To the law and to the testimony.* Gal. vi. 16. *As many as walk according to this rule, peace shall be upon them, and mercy.* He is the way as a prophet, to teach, by his Spirit, the right manner of walking; that we may not only run, but so run, as we may obtain: that we may do all from a right principle of love to God constraining us: in a right manner, eying *Christ* for our example; *Looking to Jesus*, must we run, and to do with all our might whatever we do: and also to a right end, the glory of God, and the good of our souls. He is the way as a priest, who hath, by the sacrifice of himself, reconciled us to God, and continually intercedeth for us with the Father. He is the only way, Acts iv. 12 *No other name is given*
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under Heaven, whereby we can be saved. He is an easy way, Matth. xi. 27. *Take my yoke upon you, and learn of me; for my yoke is easy, and my burden is light.* To repent, acknowledge sin, forsake it, and believe, and yield sincere obedience; which he will work in us to do.

Fear. But I am afraid that we mistake the way. What can be the reason of my so great fears? is there so great reason to fear?

Faith. There is no reason for a misbelieving and dumptish fear; for that keeps men from action. Psal. cxxxvii. It is observable, that they sat and wept by the rivers of Babel, made no means to release themselves. And Joshua, chap. vii. 10. got a reproof for this, *Arise, get thee up, why liest thou weeping upon thy face?* Men come best speed in mortification, and in the way of duty, when they have courage; the building of the temple went speedily on, when the peoples hearts were to it: when persons are in a joyful frame, they run the way of commanded duties; and the Lord *meeteth him that rejoiceth and worketh righteousness.* The holy Spirit is the Spirit of joy and consolation, and loveth best to dwell in a chearful heart: but a cautious and wary fear lest we mistake the way, is warrantable; a fear that maketh men provide for their safety, as Noah, *being warned of God, moved with fear, prepared an ark to the saving himself and of his house.* Fear, and sin not. In this respect it is most warrantable; and, *Happy is that man that feareth always.*

But, as to the grounds of your fear, these are some of them.

1. The

1. The greatness of the prize, we are running for ; the glorious rest that we shall have up above, if we were there, Heb. iv. 1. *Let us therefore fear, lest a promise being left of entering into his rest, any of us should seem to come short of it.* As if a man were to appear before a court, where his rights to his estate were to be called in question, and he had far to go, and little time to advise, vexed himself, and said, What if I be too long ere I win there? what if I mistake the way? what if I lose all for want of an advocate? or, I may misinform him myself? and many other doubts; whereas there is no cause of fear, but the weight of the matter depending raiseth fears.

2. The greatness of the journey, and our great weakness and inability. It is a long way to paradise, an up-hill-way, and many enemies by the way ; and our strength is small, which makes us often cry out, *And who is sufficient for these things?* 2 Cor. ii. 16. Psal. xxxviii. 3. *I am feeble and sore broken.* But hold up thy heart man; for thy sufficiency is of God. Psal. xlv. 16, 17. For God shall stand by thee, and thou shalt say, ‘ All ‘ this is come upon me, yet have not we forgotten ‘ thee, neither dealt falsely in thy covenant.’

3. The natural blindness not yet quite taken away, makes thee fear lest thou mistake the way. I cannot see, I cannot perceive, I cannot behold, was Job’s complaint, chap. xxiii. But be not discouraged: lean to Christ’s arm ; ‘ Come up out ‘ of the wilderness, leaning on this beloved.’ There is a sweet promise for you, ‘ I will bring ‘ the blind by a way they know not, and lead ‘ them in paths that they have not known ; I will

‘ make darknes light before them, and crooked things straight : These things will I do unto them, and not forsake them.

4. Thou doubttest and fearest lest thou win not to the end of the way, because thou thinkest thy sins are so great, that God will forsake thee, and be wroth with thee. But be not cast down for all this ; for ye think one thing, and God thinketh another, Isa. lv. 8, 9. ‘ My thoughts are not as your thoughts ; neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my thoughts higher than your’s ; and they are thoughts of peace, and not of evil. Isa. i. 16, 18. Though thy sins be as crimson and scarlet, I will make them as the wool and the snow.’ Though thou be most filthy with sin, I will make thee clean and white.

5. Thy fears arise from want of the right knowledge and uptaking of the Majesty of God ; wherefore it is said, Psal. ix. 10. ‘ They that know thy name, will put their trust in thee ; for thou hast not forsaken them that seek thee.’ These that understand thy nature and perfections, bounty, faithfulness, and goodness, thy rich grace, and have had experience of thy ready help and pardoning mercy ; these will not fear, but put their trust in thee. But these that know these perfections of God, must say with the Prophet, Mic. vii. 17, 18. ‘ Who is a God like unto thee, who pardonest iniquity ?’ 2 Sam. vii. 19. These that know him, can say, ‘ Is this after the manner of man, O Lord ?’ Many fears arise from this,

this, that we know not the manner of the God of the land.

6. These fears arise from the want of their believing Christ's willingness and ability to save 'to the uttermost all that come to God through him,' Heb. vii. 25. and John vi. 37. 'And him that cometh to me, I will in nowise cast out.' However weak ye be, he is cautioner for you, Heb. vii. 22. And do ye think that he will drown in the cautionary?

7. Thy fear ariseth from thy not taking up aright the nature of the covenant of grace, 1. In the freedom of it, all to be done for Christ's sake, and yet to be justified by his righteousness; and that it is enough for you, in point of justification, that Christ hath not sinned, but is completely righteous, Jer. xxiii. 6. *He is the Lord our Righteousness.* 2. Not considering the durability of the covenant of grace, that all the sins of these that are in it, cannot wynd them out of it, 2 Sam. xxiii. 5. 'Tho' I have been a liar, an adulterer, and murderer, yet the covenant is *everlasting*; once in it, and for ever in it. 3. The not considering the extent of free grace in this covenant: it doth not only extend to this man, or the other man, that hath not come the length of notorious sins; but to all that accept of the conditions therein prescribed, and of mercy upon the conditions, John vi. 37. To all sinners, whatever their sins be, yet he that *cometh*; and aye, he that *cometh*. It is not, is Manasseh a warlock and a blood-shedder? But is he a *comer*? It is not, Is Saul a blasphemer and a persecutor? But is he a *comer*? It is not, Is Adam one that hath overturned the

whole covenant of works, and lost himself and all the world, a murderer of the whole world's souls and bodies? But is Adam a *comer*? If he be, he is very welcome. *And him that cometh unto me, I will in no wise cast out.*

It ariseth from the want of a firm perswasion, That the Lord hath made a covenant with us. Why? poor Fear, why dost thou doubt of that? hast thou made a covenant with him? He hath as sure made a covenant with thee; especially if thou aimest sincerely to keep it, and mournest for the breaking of it, and renewest it again, Jer. l. 5. When a covenant-breaking people ask the way to Zion, to renew their covenant, they are said to go to seek the Lord their God. He comes and meets a people that go to engage with him, Deut. xxvi. 16, 17. When they avouch the Lord to be their God, that very day the Lord avoucheth them to be his people.

Fear. What shall I do when I am perplexed with these doubts and fears about my being in the way?

Faith. Pray much, Psal. xliii. 3. 'O send forth thy light and thy truth, let them be guides to me. Psal. xxxiv. 6. This poor man cried, the Lord heard, and delivered him out of all his troubles. Ver. 4. I sought the Lord, and he heard me, and delivered me from all my fears.' 2. Be much in the exercise of faith, Psal. xxvii. 13. 'I had fainted, unless that I had believed to see the goodness of the Lord in the land of the living.' 3. Wait upon the Lord till his time come to deliver, Psal. xxvii. *ult.* 'Wait upon the Lord, and be strong, and he shall strengthen thine heart,' 2

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‘ Cor. xvi. 13. Watch ye, stand fast in the faith, ‘ quit yourselves like men, and be strong.’ Be not like children, that the least touch will discourage and cast down : but like men, that will manfully resist the temptation. When Satan takes occasion of your feared temper and constitution, join not in with him to say, all he objects is true ; but resist, and let Baal plead for himself. 4. Meditate much on the Word of God. This was David’s course when under fears ; *I thy servant did meditate on thy statutes. Thy testimonies are my delight, and they are my counsellors in all my doubts and fears.* Prayer and meditation are like the two spies that went to view the land of Canaan : the one vieweth, the other cutteth down and bringeth home the comfort : meditation is the eye that vieweth the comfort ; prayer is the hand that bringeth the mercy : meditation cannot find out a real want, but prayer will bring in a real mercy to supply that want.

Fear. I am afraid that the great multitude that came out with us, when they heard Boanerges preach to them, never come safe to the end of the journey. I am sure that it hath been sad days with them, when they met with king Cruelty and his army : let us look back and see what is become of them ; for we hardly escaped them ourselves. *And if the righteous scarcely be saved, where shall the ungodly and sinner appear ?*

Faith. I scarce see the tenth man of them coming forward.

Fear. What moved them to undertake, since they utterly gave over so soon, and turned over to the persecutors side ?

Faith.

Faith. 1. Some sudden flashes of fear and joy, arising from the eloquence of these two noble preachers, and also some common work of the Spirit upon them, convincing and terrifying them; for many are convinced that they are lost sinners, that never are converted, and become saved sinners; as Judas, *I have sinned*; but yet went on. *And Herod heard John the Baptist gladly, and did many things.* 2. They thought that they would not meet with so much opposition in the way; they did not count the cost what Heaven might cost them; and hence meeting with these difficulties they looked not for, and more cost than they reckoned upon, they take second thoughts, and resolve not to have such a costly Heaven: therefore they that anon with joy received the word, Matth. xiii. yet in the time of persecution they fell away. 3. They looked to be in respect with great men; and seeing it is the quite contrary, that they will have all the mischief that great ones can do them: and to lose the favour of great men for Christ, any thing except that: this they cannot. And therefore the Jews last argument to Pilate, to pass sentence on Christ, when nothing else would prevail was, *If thou let this Man go, thou art not Cesar's friend.* And when he heard that, he delivered up Christ to be crucified, John xi. 47, 48. *If we let him alone, all men will believe on him, and the Romans will come and take away our place and nation.* They doubt not hear of losing their places for Christ.

Fear. But I trow they did covenant with God; did they not?

Faith. Yes they did; but it was through force
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of the fear of hell, and self-love: their hearts said one thing, and their mouths another, Psal. lxxiii. 34, 36. 'When he slew them, then they trusted in him, and they enquired early after him. But their hearts were not right with God, neither were they stedfast in his covenant.' And what worth is an unstedfast hollow-hearted man's covenant with God? Though he should write a thousand sheets of paper on it, it is not worth a farthing: if it be not only this, the more paper that's in them, they make the greater fire to warm women and children at the cross of Edinburgh in a cold day; but if the day be hot, when we need no fire, they do more ill than good.

Fear. But you said, That fear of hell and self-love moved them to covenant: might not these two motives have prevailed with them to keep their covenant?

Faith. Not at all: for fear of hell drives a man straight to hell, if there be no more. Take the example of Judas; hell was flaming in his conscience: alas! *I have sinned, and I have betrayed innocent blood.* And he takes the nearest way to hell; he ran and hanged himself. Balaam was as fear'd for hell as a man could be, when he said, Numb. xxiv. 17. *I shall see him, but not now; I shall behold him, but not nigh:* that is, I will be excommunicate from God's presence, for my sin of coming to curse Israel, if I mend not my manners. But did this have any saving effect upon him? No: he went on, and taught Balak to cast a stumbling block before the children of Israel, to tempt them to idolatry and fornication. The fear of hell will not do it.

2. Self.

2. *Self-love* will not do it either. For, as a fountain may send streams hither and thither, yet these streams never go higher than the fountain from whence they arose; so it is here. *Self-love* may make a great ado in the world, but yet it never goes higher than *self*: for these men that take up religion for fear of their souls in time of prosperity, will quit religion for fear of their bodies and estate in time of persecution and adversity. *God, I thank thee, I am not like other men: I do this, I do that.* A vain-glorious fool, seeing self-approbation, is never justified.

Fear. I fear many have scarce come the length to have these motives, feckless as they are. Pray tell me, what are the true motives that excite men to covenanting with God, that there excited by them will hold on?

Faith. 1. Love to God and Christ, 2 Cor. v. 14. *The love of Christ constraineth us, because we thus judge, That Christ died for us, Cant. viii. 9. Love is strong as death, many waters cannot quench love, neither can the floods drown it.* All afflictions are ineffectual, Rom. viii. ult. *All things (sword or famine) shall not separate us from the love of Christ.* And the spouse, Cant. v. 7. *The spouse, sick of love: the watchmen, smiting, wounding, taking away the vail from her, could not turn her back: nothing can keep them from the bosom of Christ, that are deep in love with him.*

2. Love to Christ's work is another motive that faileth not. A Balaam, that is for the wages only, *Let me die the death of the righteous; give me the wages: he faileth; for he had no delight in the work.* But they that think the

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commands an Heaven upon earth, Psal. cxix. 'I have chosen thy commandments to be mine inheritance for ever:' Ye may as well pluck a man out of Heaven, as out of the way of obedience; for it is an heaven to him. So these that are like the Hebrew servants, that love the master and his work, they persist and hold out for ever.

3. These that are more for holiness here, than for happiness hereafter, will hold on. Balaam that was for happiness, he turns away; but a David, he is for holiness. O make holy, Psal. li. 2. wash, purge, cleanse; make me holy, come of happiness what will; and he preserveth, and can say at the grave's mouth, 2 Sam. xxxiii. 5. *God hath made with me an everlasting covenant.*

Fear. But our sins were as great as their sin was, we forsook him and fled. How shall we difference betwixt the sins of the godly, and the sins of the wicked? For there must be some difference, as appeareth from Deut. xxxii. 4, 5. 'They have corrupted themselves; their spot is not the spot of my people.'

Faith. Yet there are some differences as to the circumstances of the sin: for, as the wicked may do the same duties, pray, read, hear, &c. that the godly do, and yet all is sin, Isa. i. 24. Their new-moons, and sabbaths, the Lord cannot away with them; because they perform not these duties in a right manner: so here, the godly may be guilty of the same sins, and yet differ from the sins of the wicked, as to the manner of their committing of them.

1. The godly sin not resolvedly; if they do, it is against their resolutions, John xiii. *ad finem.*
'Although

‘ Although I should die with thee, yet will I not deny thee.’ And Psal. xvii. 3. ‘ I have purposed that I shall not transgress:’ Tho’ they sometimes are stolen from their feet, surpris’d with a temptation : but the wicked sin wilfully and resolvedly, Psal. xxxvi. 4. ‘ He deviseth mischief upon his bed.’

2. The wicked sin with the whole consent of the will, Exod. v. 2. ‘ I will not let his people go.’ It was no matter to him what God commanded, if it were not his will to do it, Gen. vi. 5. ‘ All the imaginations of their hearts are only evil, and that continually.’ Nothing at all in them to counter-balance sin : but the godly sin not with the hail consent of their will, but against it, Rom. vii. 15. ‘ I do that which I allow not.’ And ‘ it is no more I, but sin that dwelleth in me.’ It is I, and not I. There are two I’s in the man, striving like the two twins in the womb of Rebekkah, each like to destroy the other, and to make an end of the person; ‘ A law in the members, warring against the law of the mind, leading captive to the law of sin and death.’ Mark xiv. 63. Peter denied his Master, and as he did it, he withdrew into the porch; shewing his aversion from that sin, that at that time he was not able to resist.

3. The sin of the wicked is such as they do not complain of, nor cry to God for help; for they are not sensible of it, Psal. x. 4. *The wicked will not call upon God.* But the godly complain of sin, Psal. vi. 3. *My soul is also sore vexed; but thou, O Lord, how long? O wretched man that I am! who shall deliver me from the body of this death?*

4. There is something of love to Christ going along with the sin of the godly, Matth. xvi. 22.

When

When Peter dissuaded Christ from going to Jerusalem to suffer, there appeared love to Christ; *Far be it from thee, Lord.* He would fain have had Christ safe, so great was his love to him. But the sins of the wicked are out of pure hatred and malice; not the least degree of love to Christ, holiness, nor religion, Matth. xxvii. 18. 'Pilate knew that for envy they had delivered Christ to him.' They hate God, because he will not let them live in sin and give them heaven; they hate Ministers, because they will not say that graceless profane men are in the way to heaven, 1 Kings xxii. 8. 'There is one Micaiah, but I hate him, for he never speaks good of me, but always evil.' What ails him, that he will not say that God will never be offended at me for killing Naboth, and taking his vineyard? what aileth him, that he will not say the Lord will never heed it, that I worship the Calves in Dan and Bethel? what ails him, that he hinders me to go up to Ramoth-gilead? He might say as the rest do, and then I would love him: but I will go, whether he will or not, since it is my pleasure. Well, Ahab, it is upon your peril; ye will pay dear for the groundless feud at honest Micaiah before ye come back, and see that ye hated the wrong man: ye should have hated the false prophets, that flattered you in among the hands of your murderers; and loved Micaiah, that fought to preserve you. So it is at this day; the plainest preachers are most hated. What ails them? they will not let us live in sin, and have an hundred calves in our superstitious worship.

5. When the godly sin, they mourn for it,
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and rise again, as we have done; and as Peter, who wept bitterly; and David, who rose, repented, and fell no more into the sin: but the wicked never rise by repentance. And this is one great difference: for the godly may sometimes sin deliberately, as David sat down and contrived how to kill Uriah; but yet he repented and rose again.

Fear. Blessed be God, we have had a long calm and pleasant way, and I have been delighted much in your company: but one thing I wonder at, that immediately after so great a sin, the Lord brought not on greater calamities.

Faith. The Lord is a good Master: his afflictions are his work, his strange work; but mercy is the work he delighteth in: he rejoiceth over his people to do them good. We wring miseries out of his hand; he is at this, before he afflict, 'What shall I do? O Ephraim, what shall I do to thee? O Judah, what shall I do to thee? And, he doth not afflict willingly, nor grieve the children of men. And besides, He will not contend for ever, neither will he be always wroth, lest the spirit should fail before him, and the souls that he hath made.' I think it fit now, that we should sing, Psal. ciii. 8.

The Lord our God is merciful,
and he is gracious,
Long-suffering, and slow to wrath,
in mercy plenteous.
He will not chide continually,
nor keep his anger still:
With us he dealt not as we sinn'd,
nor did requite our ill, &c.

For,

For, after Peter's fall, he manifested his love singularly to him, lest he should break his heart, Mark xvi. *Go and tell my disciples and Peter, the news, That I go before them into Galilee : there shall ye see me, as I said unto you.* See Me who will, Peter shall be one : poor man, he is near my heart ; I will not requite him as he hath sinned.

Fear. Well, let us spend this calm as well as we can ; but I fear a blast yet. I would ask one thing at you, as long as it is in my mind, what came of the sick persons, that fell sick in prison, and some of them like to die when Boanerges and Paracletes came among them ? I fear they had not power to stir, to come away with the rest, when the trumpet of the Jubilee was sounded.

Faith. The most part of them are lying there yet, and their disease is so increased, that it would break an heart of stone to see them cursing and blaspheming, because of their excessive pain, Rev. xvi. 21.

Fear. What is the reason ? Did not Christ the Physician come down among them ? Matth. xix. 12. ' The whole need not a physician, but they that are sick : I came not to call the righteous, but sinners to repentance.'

Faith. Yes, he did. But to set aside this, consider, that he *will have mercy on whom he will have mercy ; and whom he will he hardeneth.* His sovereignty appeareth here, that he opened our prison ; for we could no more break through iron gates, and break the fetters of brass that were upon us, than they could cure themselves. Besides this, I say, there are some aggravating circumstances of their disease, that proves the

same to be incurable; that though there be balm in Gilead, and a physician there, yet the disease is not cured, Jer. viii. ult.

1. When the Lord gives up with them, and will not ware means upon them, because they would not be bettered thereby, Isa. i. 5. 'Why should ye be stricken any more? Ye will revolt more and more.' Psa. lxxxi 12. 'My people would not hearken to my voice,---so I gave them up: and then they wandered in their own counsels.' Hab. ii. 13. 'Is it not of the Lord of Hosts, that the people labour in the very fire, and weary themselves for very vanity?' The Lord in justice gives them more toil and vexation in the way to hell, than the godly have in the way to Heaven: and not only does he give up with them, but he commands his Ministers to do so too, Prov. ix. 8. *Reprove not a scorner, lest he hate thee.* Minister, I have given up with them: *They are joined to idols, let them alone.* Let thou them alone also: reprove them not, they are not worthy of a reproof; they are obstinate and incorrigible, and scornfully reject all means of amendment: I will not punish their spouses when they commit adultery, nor their daughters when they commit whoredom; hell shall pay the fare for all. Do with them, Minister, as physicians do with a person in a desperate disease, give them over for death; all that thou wilt gain by thy reproofs, will be their hatred and malice: that's a sign of one given over to eternal death, and sick unto death, whose wounds are incurable: and this was the case of many of them.

2. When men go on in sin over the belly of
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convictions, and rods lying on for sin: like Cain, that was convicted of sin, and yet flieth from the presence of the Lord. And Judas, that confessed that *he had betrayed innocent blood*, and yet runs away and hangs himself: and that though they be smitten, yet revolt more and more. Some seek to allay convictions by throng of earthly affairs, as Cain, in his building of cities. Some do drink away convictions, they go from evil to worse; as Jude says in his Epistle, they *walk in the way of Cain*. Like these that came to apprehend Christ, John xviii. 4. who though he smote them to the ground, yet they rose again and laid hold on him. The sting still stayeth, they have no will that the disease should be removed, and so they continue in sin; which although the lesser sort of sins, bringeth forth death: whereas the greatest sins, left and forsaken, the person obtaineth mercy. This is a sign of a mortal disease, when it prevaieth and still continueth: and this also was to be found among them.

3. It is a deadly symptom, when sin is into the heart, and hath the whole love and affections. They say that a disease is deadly, when it goeth into the heart; so is sin, when it hath place in the love and affections, and men delight in it: it is a sport to them to do mischief. And although there be in the person some strivings of conscience against it, yet the person takes sin's side and loves it most: whereas the strivings of the godly in it, the person loves holiness's side most, and says, Rom. vii. 15. *What I hate, that do I*. But what the wicked do, that they have an heart-love to. This is a sign they are under an incurable disease: sin,

sin, like a sickness, hath taken them by the heart:

4. It is a deadly token, where the disease still increaseth; when the person goes back from the profession of holiness, and groweth worse and worse, still nearer hell, and unsitter for Heaven, Luke ix. 62. 'No man having put his hand to
' the plough, and looking back, is fit for the
' kingdom of God. It had been better for them
' never to have known the righteous ways of the
' Lord, than after they have known them, to de-
' part from the holy commandment.' They may hear for a while with joy, and go back; do much, and lose all for want of doing more; climb up till their hands be upon the threshold of glory, and then come tumbling down to hell! Their case is held out to be deplorable, Heb. vi. 3, 4, 5. *For it is impossible for them that have once been enlightened, and have tasted of the good word of God, and of the powers of the world to come, if they shall fall away, to renew them again by repentance.* For their consciences were once tender of sin, but now they are bold in sin: that is a sad sign of an incurable disease, and such was the case with many of them.

5. It is a deadly token, when they feel not the pain of the disease. When we come to a sick person, and ask how they are, and they say, I feel no pain; then their friends begin to weep, and say, he's but a dead man: so is it here. When people are lying in sin, and feel not the hurt of sin, do not cry out for pain, O what shall I do? I am pricked and pained at the breast: that is a token that the person is not whole, but the disease incurable, Eph. iv. 19. *Who being past feeling, have given themselves over to work all uncleanness with*
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greediness. 1 Tim. iv. 2. *Having their conscience seared as with a hot iron.* Such laugh at these that complain of the hurt of sin; for whom the Lord healeth, he first woundeth, Hos. vi. 2. *He hath torn, and he will heal.* Acts ii. 37. They were pricked at their hearts, before they were healed. But, the man that is senseless, and feels not the hurt of sin, ye may say of such a man, It is an evidence that he is a *son of perdition*. That's a sign of an incurable disease: and such was sickness of many of them.

6. When nothing will go down, nor stay upon the stomach, neither food nor physic; but instead of vomiting up the noxious humours, they vomit up the physic. Many vomit up the instructions and reproofs of the word in the face of the minister, by hating the minister, instead of leaving the sin reprov'd, Psal. l. 16. *Thou hatest instruction, and castest my word behind thy back.* Prov. xxix.

1. *He that being often reprov'd, and hardneth his neck, shall suddenly be destroyed, and that without remedy.* That's a token of an incurable disease: and such was the disease of many of them.

7. When all cures are tried, and the means that do good to others, do no good to them, but evil, still they grow worse. So when a sinner is under the most lively preaching of the gospel; the sacraments are administred, and rods on the back of all: and there are many converted thereby, and yet they are grosser sinners than ever: and it may be said of them, as of that miscreant of nature, *This is that king Ahas, who in the time of his affliction, sinned yet the more.* Or, this is *Ahas*; ay the same, whose disease is incurable. If
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a physician should use all means with a sick person, and come and ask him, how art thou now? and he should say, as ill as ever, I am no better; would not the physician say, I wonder at it; I have bestowed the last remedy on you, and that beyond which I can ware no more: these things have cured many, therefore thou mayest prepare for death, you are not a man for this world? So when the Lord hath done what he can, and hath with-holden nothing, and thou art no better, we may say to such, 'Prepare to meet thy God,' for thou lookest not like a man for Heaven; 'I would have purged thee, and thou wast not purged; therefore your iniquity shall not be purged till ye die.' When thou hast lived twenty, thirty, or forty years under the gospel, and no better, thou art in peril of thy salvation; 'Forty years have I been grieved with this generation; So I sware in my wrath that they should not enter into my rest,' Psal. cxv. 10, 11. And many that live under the gospel, he says of them, 'Twenty years have I been grieved with this generation, I sware in my wrath that they shall not enter into my rest;' yea, within the space of three years ye shall be cut down. The fruitless fig-tree, 'Why cumbereth it the ground?' And if he do not take them away by death, he pronounceth that curse, 'Let never fruit grow on thee henceforth, Luke xix. 41, 42. Now, the things that belong to thy peace, are hid from thine eyes.'

F I N I S.

